

Study Handbook for 1957

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OVER
OTHERS

NATIONAL ADULT SCHOOL UNION
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The National Adult School Union comprises some 500 or more Schools, spread over the country and organized locally in County Unions and Sub-Unions or Federations. The Movement which is the Union's life has behind it more than 150 years of history as a purely voluntary institution serving the cause of religion and education in the adult field. It began in a concern to teach reading and writing to an illiterate adult population in the belief that to do this was a religious obligation. From those early days to the present moment members of the Adult School Movement have believed in an integral bond between religion and education. Reading and writing were known to be gateways into a world of significance and beauty from which no human being should be excluded. Later, the Movement proceeded to teach people how to read with understanding the book it had earlier used as its textbook. It was very early in the field in the task of making the Bible intelligible and in bringing scholarship to bear upon the fascinating and illuminating book we know the Bible to be. To promote further understanding of the Bible is still an important part of the work of the Adult School Movement. It was recognized, however, many years ago, that there are other realms of beauty, delight and knowledge which are the birthright of men and women but of which many have for various reasons been deprived. The Adult School Study Handbook, now in the 47th year of its history, has tried to open some of these additional doors. It has introduced such subjects as religion in its wide aspect, literature and the arts, geography and history, some of the sciences, questions relating to the art of government both local and national, and it has consistently encouraged the study of other countries and other peoples. The Study Handbook is published annually and contains studies

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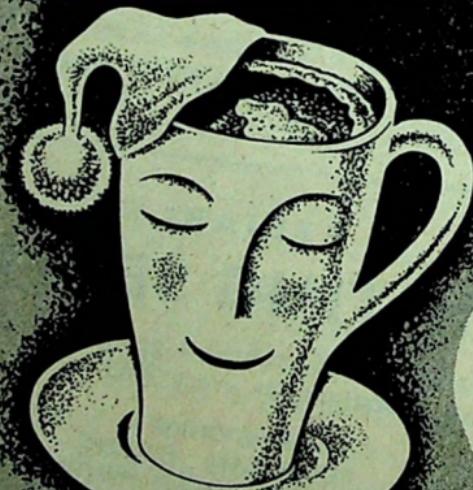
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In deference to the strongly expressed wish of some members of the Union, this book is dated, on a weekly plan; but Schools and Groups are encouraged to make their own selection. Eight dates are left blank for use at Schools' discretion.

The references to "Hymns" throughout this Handbook are to the *FELLOWSHIP HYMN BOOK (revised edition)*. For particulars of prices, etc., see at back.

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POWER OVER OTHERS

Section I.

Power: An Introductory Study

NOTES BY PIERRE EDMUNDS

1. Speaking of power.

The theme of this Handbook is power. "Power" is a word we all use frequently. We speak of "the powers that be", of "the Great Powers", of power-stations and power-cuts. We say that such and such a course of action is "not in our power". We speak of a powerful man, or of a powerful argument. We ascribe to God "the power and the glory".

It is easy to see that in each of these examples the word "power" has a slightly different meaning; but it is also clear, on closer examination, that these meanings are related to one another and to the "root" of our word "power", which is in the Latin verb *posse* or *potere*, to be able. (Among the words coming from the same root are "possible", "potentiality", "potentate" and so on.)

2. Power as ability.

So the dictionary's first definition of the word "power" is "ability to do something or anything, or to act upon a person or thing" (Shorter Oxford English Dictionary—S.O.E.D.).

It is a commonplace that our abilities (our powers) are many and varied. Some of them are predominantly physical, such as the ability to lift a certain weight. Others are almost entirely mental, such as the ability to work out a logical argument. Most of the things we do, however, involve a mixture of the physical and the mental, whether we are typists or doctors or housewives or factory-workers; whether we are driving a car or playing football or reading a book. The emphasis in the

mixture is different in almost every case; and most users of this Handbook would agree that it is desirable to make up the balance one way or the other—that those whose main activity is mental need the occasional release of physical work or play, and that those whose daily work requires almost exclusively physical ability need to “stretch their minds” in their spare time.

Some abilities are developed; others have to be acquired. It is often easier to distinguish the latter than the former. Playing the piano is naturally an acquired ability; and so is riding a bicycle, or speaking a foreign language. But what about singing, or walking, or speaking one's native language? Obviously many abilities (powers) are partly developed naturally and partly acquired.

Bible reading: Luke 19. 12-26.

Questions:

1. In what ways does verse 26 of this Bible reading throw light on our theme of power?
2. Do all acquired abilities depend upon corresponding inborn ones?

3. Power as authority.

Ability may be the basis of power, but one of the most important manifestations of power is as authority. According to John Stuart Mill, “A man's power means the readiness of other men to obey him”; and we very often speak of power in the sense of “possession of control or command over others; dominion; government; sway; authority over” (S.O.E.D.).

In large groups this authority is necessarily a delegated one. This can be seen most clearly in the case of the State. In a truly democratic State “the authorities”, “the powers that be”, would be to a very large extent chosen by the citizens as a whole. (In practice, the electors are offered only a limited choice, most candidates being pre-selected through the party system.) Once chosen, these representatives of the people have the power to make rules and to enforce them—subject, of course, to any general considerations which limit that power, such as the over-riding authority of a previously-agreed constitution, and subject usually to fairly frequent submission to the views of the people as expressed in recurring elections. To enforce the decisions they take in the name of the people they

are given the control of such ultimate sanctions as the police and the armed forces.

In non-democratic States (whether the "absolute monarchies" of the past or modern totalitarian states) absolute authority has been exercised by a few people (or even by one person) largely through control of the forces mentioned above; though it is open to question whether such authority has not also had behind it at least the tacit approval of a large body of the people.*

The State may provide the most striking and familiar problem of power as authority; but similar problems arise in the attempts to develop an international order in which national States themselves are required to delegate some of their authority—and, at the other end of the scale, problems arise regarding the place of authority in our own daily lives. We are all, for example, subject to what might be called economic authority, "the power of the purse", and we all exercise that authority to some extent. We may love our work, but when we hurry to it in the morning we do so (at least partly, and at least sometimes) because of the need to earn money to support ourselves and our families; and the money we ourselves spend gives us authority (though a strictly limited one) over those who serve us in shops and elsewhere.

This last example illustrates a very important point: that in a great many ways there is a hierarchy (a graded order) of authority, in which all (including the leaders of nations) have to find their places. In some respects we all wield authority; in others we are all subject to it. (Notice how this is brought out in the Bible reading below.)

Bible reading: Matthew 8. 5-9.

Questions:

1. In what other ways do "ordinary people" exercise authority over others?
2. To what extent is a right exercise of authority dependent upon a proper subjection to it?
3. What general abilities should we require in those we elect to positions of authority? To what extent can such abilities be acquired?

* The above deliberately omits consideration of questions concerning the *source* of the authority exercised by the State. In the view of many, that authority proceeds from God (cf., for example, Romans 13. 1-5; and also perhaps John 19. 11-12); the people may be entitled to decide who shall exercise that power, but they do not themselves confer it.

4. Power as influence.

One of the most common ways of exercising authority is through influence. "A power" may be "an influential or governing person, body or thing" (S.O.E.D.).

In daily life this influence arises from particular ability and particular qualities of character, and constitutes an informal authority. The leadership in many small groups, including some Adult Schools, often has authority of this kind: we recognize that a certain person has outstanding knowledge (which is a form of ability) or, even more often, that his life has some special quality about it. Because of this he influences the life of the group and the lives of its members, and thereby exercises, even if unconsciously and not deliberately, a power over them. The more outstanding his qualities, the more important and extensive this power will be.

In the world of scholarship the application of the word "authority" to a person, book or text, is a rather more specialized example of this process.

Groups themselves, and even nations, can exercise power as influence. "A power" may be "a State or nation from the point of view of its international authority or influence" (S.O.E.D.); in international affairs the influence of a particular nation is by no means always based on its strength and power in the more ordinary sense.

Bible reading: Acts 7. 57-59.

Questions:

1. Why is the above Bible reading suggested at this point in the notes?
2. What would you expect to be the main results on others of a rightly-used personal influence?

5. Energy as power.

There is another meaning of "power", in very common use: power can be "any form of energy or force available for application to work, specifically . . . mechanical energy (as that of running water, wind, steam, electricity, etc.)" (S.O.E.D.). This use arises from the fact that such energy, usually when suitably harnessed, is *able* to bring about certain results, e.g. heat, light, and so on.

Because to so many the development of what we loosely call "atomic power" seems to be one of the major issues of our

time, three studies have been included on "Nuclear Energy" (Section VIII), explaining its likely mode of application for peaceful purposes. They also make clear the sense of the word power as used by scientists, which differs from that just quoted from the S.O.E.D.

6. The scope of this Handbook.

The Handbook, however, is much more concerned with power as ability, power as authority, and power as influence—as is indicated by the fact that this Introductory Study is followed by three which look at "Men of Power", selecting three types each of which corresponds to one of these three aspects of power (Section II).

Generally speaking, ability, authority and influence are hard to disentangle. It has seemed to the compilers of this Handbook that authority, which arises to some extent out of ability and manifests itself to some extent in influence, offers the most fruitful field of study. This emphasis is reflected in the titles of the various Sections.

7. The problem of power.

Moreover, it is power as authority which is the focal point of the problem of power. It is in the exercise of authority over others—"dominion; government; sway"—that power is most likely to be misused, and is most in need of continual and careful watching over.

There are right and wrong uses of all kinds of power—including the power which each one of us exercises daily in a variety of ways. It can be used to ensure the liberty and natural development of others; to protect the weak; to help and instruct; to maintain desirable standards; and to order the whole fabric of society in peace and justice. It can be used to enslave others; to gratify selfish ends (whether personal or corporate); and so used it can bring about the ruin of the people exercising it and the people subject to it.

Throughout this Handbook the problem of the right and the wrong uses of power should be borne in mind as underlying the individual studies.

Bible reading: Romans 13. 1-8.

Questions:

1. In what ways are right and wrong uses of power open to members of the School?

2. Is it true that "all power corrupts" (Lord Acton) ?
3. What light does verse 8 of the above Bible reading throw on the problem of power ?

8. Using the Handbook.

The ground covered by this Handbook is made sufficiently clear by its list of contents. It is in keeping with the spirit and traditions of the Adult School Movement that a Handbook on power should include studies on some "Creative Rebels" against authority, and should conclude with a consideration of that reversal of the power-mentality which is involved in the Beatitudes (Section XI).*

The year's theme continually gives rise to fundamental questions in the fields of politics (e.g. Sections VII, X), international relations (e.g. Section V), religion (Section IX) and social life generally (e.g. Section IV). It is the purpose of the book as a whole to stimulate and guide consideration of such issues at the weekly meetings of Adult Schools, for whose use the book is primarily intended. It should be the constant aim of School officers and others to apply to each subject the method most suitable for it and most likely to arouse the interest of, and evoke the necessary contribution from, the members. There have been general suggestions on method in recent Handbooks (for example, in the 1954 Handbook, page 6; and in the 1955 Handbook, pages 4-5); these are equally applicable to the 1957 Handbook. More specific guidance on methods of using current studies is given monthly in the pages of the Adult School magazine, *One and All*.

Just as the Handbook does not cover all aspects of the theme of power, so no single study in it can be regarded as complete in itself: its completion is dependent upon the contribution which members will make during the School meeting. Often that contribution can be made out of personal knowledge and experience. It is important to remember that it will always involve the self-discipline involved in truly learning together; and that that, in its turn, involves adequate preparation and a readiness to listen as well as to speak.

Bible readings: Given at various points in the notes.

Hymns: 58, 86, 64.

* The continuity of that tradition is indicated by the fact that the 1922 Handbook, entitled *Personality and Power*, also concluded with studies on the Beatitudes.

Section II.

Men of Power

NOTES BY E. KATHLEEN DRIVER

INTRODUCTION

In our Introductory Study (sub-sections 2, 3 and 4) we have seen that Power may be considered in terms of ability, authority and influence. We now consider three "types" which illustrate those three aspects—the surgeon (*ability*), the judge (*authority*) and the saint (*influence*). It should be borne in mind that these three studies show these "Men of Power" in ideal terms. Probably we all feel that some surgeons, some judges—even some saints—fall short of the ideal; but it is right that, in these studies, we should consider them as they are at their best.

(a) THE JUDGE

1. Introduction.

Some of us may have seen the Judge's procession in an Assize town, going to the Cathedral on the opening day of the Assize, before the court begins its sitting. In Derby, until 1939, the High Sheriff of the County, who is responsible for the transport of the judge, still drove to the Court in a swing coach drawn by a pair of horses; a bewigged coachman and groom on the box, and two footmen up behind. Twelve javelin men in livery marched beside the coach, and the judge, his marshal and clerk joined the sheriff's coach for the journey to the Cathedral. In court the judge sits in his wig and robes of office, and is addressed as "my Lord" or "your Lordship". Thus is emphasized the majesty of the law, for the judge in his person represents the Crown. Prestige and honour are accorded to him by virtue of the authority committed to him, and are not his by personal right.

2. The position and status of the judge.

(a) *Appointment.* Judges of the High Court, of the Court of Appeal and of the House of Lords, commonly called the

superior judges, are appointed by the Crown, acting upon the advice of the appropriate minister. The Prime Minister, guided by the Lord Chancellor, nominates the Law Lords and the Lords Justices of Appeal. The Lord Chancellor nominates the judges of the High Court and is responsible for the appointment of County Court judges and for other lesser judicial appointments. Judges are recruited from leading barristers. To be nominated for the High Court a man must be a barrister of at least ten years standing. A barrister of at least fifteen years standing or an existing High Court judge is qualified for appointment as a Lord Justice of Appeal. The Law Lords must be barristers of fifteen years standing or men who have held office in the High Court or Court of Appeal for two years.

It should be noted that there is virtually no system of promotion in the English judiciary. Only twice in the last hundred years has a County Court judge been promoted to the High Court, and when a High Court judge becomes a Justice of Appeal there is no financial gain. Compare this with the continental system described below and consider what, if any, advantages either may have over the other.

(b) *Salary and pension.* The number of judges that may be appointed (about 120), and their salaries and pensions, are laid down by statute, which remains in force until it is repealed, so that payments to judges, unlike those to the civil service and the armed forces, do not have to be discussed each year and authorized by annual votes. Until 1954, when after much discussion the salaries of the superior judges were increased by £3,000, the Law Lords received £6,000, the Lords Justices of Appeal and High Court Judges £5,000, and County Court Judges £2,800 with travelling allowance. All appointments carry pensions after fifteen years service, or on permanent infirmity after service however short. County Court judges retire at 72, or may extend their service to 75. For the superior judges there is no retiring age. Mr. Justice Avory sat on the bench until a few days before his death at the age of 83.

If you should be tempted to think these salaries high, remember that a leading barrister could earn three or four times as much in practice, so that appointment to the Bench almost always means a financial loss. Moreover, the judge, who once held a very high position in the salary scale relative to other public appointments (the salary of £5,000 was fixed in the reign of William IV and had not been altered until 1954) would have found himself, just before 1954, drawing about the

same salary as a principal officer of a major local authority. To-day taxation reduces even the £8,000 paid to superior judges to something much less than the £5,000 paid a hundred years ago.

(c) *Independence and freedom.* The judicial oath sworn by every judge on appointment prescribes that he must "do right to all manner of people after the laws and usages of this realm, without fear or favour, affection or ill-will". If he is to act in accordance with this oath he must himself be completely free and independent. Since the fourteenth century, judges in England have been appointed by the Crown and, until the Act of Settlement of 1701, have held office "during the King's pleasure". This might well mean, as it frequently did in the reigns of the Stuarts, that the King secured in the courts judgments favourable to himself. In 1701 it was laid down that judges should hold office "as long as they are of good behaviour", and should only be removable by the Crown if an address with this object were presented by both Houses of Parliament. This is the tenure by which all the superior judges still hold office, and since 1701 no one of them has ever been dismissed.* County Court judges are removable only by the Lord Chancellor for incompetence or misbehaviour. Moreover, except on a petition for his removal from office, no judge may be criticized in Parliament. The law may be questioned, but not the judgement of the judge. No member of the Government or of Parliament, no public official, has any right to direct or influence or interfere with the decisions of judges. The judge is absolutely privileged in respect of anything he does in his judicial capacity. This extends to remarks which are not part of his judgement, e.g. observations reflecting on any party in a case.

3. Comparison with France and U.S.A.

It is interesting to compare our judicial system with that of other countries. In France the provision of justice is a government service, and the permanent civil servants, with the Minister of Justice, who is a politician changing with the rest of the ministry, at their head are known as "magistrats". More

* Following the election of 1906, the "partisan and political conduct" of Mr. Justice Grantham in his hearing of an election petition from Yarmouth was the subject of a debate in the House of Commons. It was agreed, however, that "his conduct was not such as to warrant the extreme penalty of removal from the bench", and the motion was withdrawn.

than 2,000 of them are judges—a large number compared with ours, but French judges do not sit alone, but in groups of at least three. Moreover in France, as on the Continent generally, justice is decentralized, with numerous local courts not only of first instance but of appeal. Until the constitution of the Fourth Republic in 1946 judges were appointed and promoted by the Minister of Justice himself. Now the "superior Council of the Magistrature", a body of 14 members, supervises all such appointments and promotions. A young man with legal training will decide whether to go into private practice, in which case he will never have any judicial post, or enter the "magistrature" and rise gradually from the lowest rung of the ladder with appropriate increases of salary. French judges, like our own, enjoy parliamentary privilege and immunity.

In the U.S.A. judges of the Supreme Court are appointed by the President, hold office during good behaviour, and are removable only by impeachment. But in the individual States the judges are elected for a term of office in the same way as the President and Congress are elected, and by the same electors. The Supreme Court can overrule any law or administrative measure by declaring it unconstitutional, so that, in the words of Chief Justice Hughes, the United States is "under a constitution, but the Constitution is what the judges say it is".

4. The judge in action.

In cases of trial by jury, the jury is the judge of fact, but the judge in his summing-up directs the jury on the principles of law which must govern their verdict. He must not interpret facts, but he may comment on the weakness of the case of one or other party, and give his impression of the credibility of witnesses. In civil cases, the majority of which are now tried without a jury, the judge must judge fact as well as law, and must assess damages. In sentencing a criminal the judge will make the sentence fit the criminal as well as the crime. In civil law the remedy must fit the wrong, and decisions must be based on strict law, often complicated and technical. A judge is not excused from decision because facts are complicated or the law obscure. A jury may fail to agree on a unanimous verdict and be discharged, a judge must come to a decision. He may indicate for which side he gives judgement, but reserve his reasons, or he may reserve judgement. Usually, however, he will deliver judgement immediately, and when one considers

the variety and complexity of the cases tried, we must admit that this is often an impressive performance.

How far do the judges "make law"? Lord Justice Denning says: "In theory they do not make law. They only expound it, but as no one knows what the law is until they do, it follows that they make it. Nowadays they are more often engaged in interpreting statutes and regulations than in developing common law principles." The reports of their judgements enunciating legal principles take up many more shelves of the law libraries than does the Statute Book. Once a rule of law has been established by one generation of judges their successors are bound to follow it. Only an Act of Parliament can reverse it.

5. The personal factor.

We have seen that in this country, by securing the absolute freedom and independence of our judges, we seek to ensure that justice is done not only between man and man, but between men and the State. The judicial mind is strictly impartial, consciously impartial; but can the personal factor be entirely ruled out? Strong views may obviously affect decisions, and so may general outlook and mental habits. We are told that one judge, who was a great authority on ecclesiastical law, was noted for his severity in dealing with cases of bigamy: as a pillar of the church he regarded as particularly serious any breach of morality, and whether a trial was held before this judge or an agnostic colleague might make a great difference to the result. Lord Justice Scrutton has said that "it is sometimes very difficult to be sure that you have put yourself into a thoroughly impartial position between two disputants, one of your own class and one not of your class".

Would you agree that, when all possible safeguards for securing the independent administration of justice have been observed, it is the moral strength of the judges themselves that in the end will count for most? Consider the following quotation from an address delivered by the French Chancellor to the judges at Rouen in 1563:

"You are judges of the meadow and the field; not of life, not of morals, not of religion. . . . If you do not trust yourselves to have the strength to control your passions, and love your enemies as God commandeth, then venture not upon the office of judge."

For discussion:

If you were yourself on trial for a criminal offence, what qualities in the presiding judge would you most value?

Bible reading: Deuteronomy 4. 5-10; Psalm 19. 7-11.

Hymns: 12, 55.

(b) THE SURGEON

1. Two pictures.

(a) The biographer of the late Lord Moynihan, describing the latter's early days in hospital as a young assistant to a famous surgeon, writes: "Each day Moynihan, then the young assistant, would meet Jessop at the door of the hospital, accompany him in a magisterial procession along the corridor to the ward, where the chief's first gesture was to remove ceremoniously from his frock coat an orchid which he handed to the ward sister, after which he would prepare for one of his bold and intricate operations."

(b) We picture with respect and some awe the scene of an operation in progress. The surgeon is the central figure of a group round the table—anaesthetist, assistants, theatre sister, nurses and students, all suitably prepared and attired in accordance with the demands of an aseptic technique. His authority here is unquestioned, as is that of a captain on his bridge, though his responsibility for the life of the patient is shared with the anaesthetist. The picture is that of a team, the surgeon directing operations with the unruffled and efficient calm born of long experience and practice.

These two pictures of the surgeon in his own particular sphere show us a man exercising power over his fellows—his colleagues, staff, students and patients. They all submit to his authority because they recognize in him the ability which gives him the right to be in control. In this study we are to try to discover the nature of this ability, which results from a combination of natural gifts and acquired skill and knowledge.

2. Natural gifts.

(a) *Intellectual power.* Behind the skill and dexterity of the surgeon's hand lies an immense store of knowledge which only a keen intelligence and retentive memory can acquire. Nor must he be able only to assimilate facts, such as the extremely intri-

cate ones of anatomy; he must also be capable of original thought and have powers of deduction which will lead him to solve surgical problems and to initiate new techniques. The great surgeon never ceases to be a student; he is a learner all his working life. One reason for Lord Lister's success, we are told, in a field in which others had failed—the prevention of sepsis in wounds—was that he had taken the trouble to study deeply the sciences which had any bearing upon surgery, especially chemistry and biology. Lord Moynihan, emphasizing the importance of research, said of surgery: "Those who practise it must have their minds shaped and strengthened by contact with unsettled problems, not cramped and sterilized by monotonous exercise within a narrow province of static knowledge."

(b) *Skill of hand.* The surgeon is something of an artist and, like the painter and pianist, is endowed with deft and supple hands. Lord Moynihan's biographer speaks of his "short, knuckled hands, that so often go with manual genius."

(c) *Physical endurance.* There is no profession which makes sterner calls on a man's power of physical endurance than that of a surgeon. The long hours of intense concentration standing at the operating table, the sudden emergencies involving loss of sleep, often with limited opportunities for relaxation and exercise, demand a fine physique if a man or woman is to stay the course. Again we are told of Lord Moynihan that "his strength was not mere muscularity; it was that supple, integrative physique that knows no lassitude. He could do with little sleep and no more exercise than was encompassed by the day's activities". Lord Lister was "nearly six feet in height, upright, well-knit, compactly built, deep-chested".

3. Training.

These natural gifts must be trained and developed by years of study and practice.

(a) *The science of medicine.* Every surgeon, before he begins to practise his craft, has been trained in the science of general medicine. Medicine, surgery, obstetrics, gynaecology* and pathology are all inter-related, and are studied, not only from text-books and lectures, but in laboratory and dissecting room, and through observation and assistance in hospital ward, clinic, and operating theatre.

(b) *The craft of surgery.* Likewise, skill in the practice of

* The science relating to diseases of women.

his craft must be learned from the study of the literature of the subject and by acting as "dresser", i.e. student assistant to the surgeon who is his chief and who explains his methods and technique to his students as he operates. All his life the surgeon will be seeking to improve his technique, and one surgeon is always willing to learn from another who may have developed special skill in one particular field. Whatever his natural gifts may be he will develop them for the sake of his craft. A surgeon is, for instance, meticulous in the care of his hands, and we are told that Moynihan also took pains to train his to a remarkable degree of subtle accuracy. In his early days he always kept in his pocket a piece of thin string, which, in idle moments, he would take out and tie and untie as he talked. He would also knot it round the arm of a chair and undo the knot with one hand only. This he practised until there was nothing to choose between the skill of his two hands, and the result was seen in the gentleness of his handling of the tissues and the swiftness of his manipulation of instruments and sutures* when operating.

4. Personal qualities.

Do the springs of the surgeon's power, then, reside in his scientific knowledge and technical efficiency alone? Can we leave out of account the personality of the man? If we have ever entrusted ourselves or someone dear to us to the surgeon's skill, or read the story of the life of any great surgeon, we shall almost certainly answer "no" to both these questions. Here are some of the personal attributes which would seem to be essential; you may wish to add others:

(a) *Confidence*. Any man who, like the surgeon, holds lives in his hands must have confidence in his ability to deal with the situation, so that he can make quick decisions, act firmly and unhesitatingly, and preserve his equanimity in any emergency. That sort of confidence begets confidence, and the quiet assured manner of the surgeon encourages his patient. Or are you attracted by a breezy cheerfulness?

(b) *Single-mindedness*. Stephen Paget has an essay on that one gift which has been the making of the best men in the medical profession—the one, lacking which all other gifts are naught. He calls it the grace of simplicity of purpose, or, shall

* Stitches.

we say, single-mindedness. This is the framework into which all his skills are built, and on this virtue alone rests the unbounded confidence placed by all patients, actual and potential, that is, all of us, in the modern surgeon. Therein lies the secret of his power and influence in the community.

(c) *Detachment and compassion.* These are put side by side because they would seem to be opposites, yet both are needed. While the surgeon is actually at work the body before him is just a living organism to be treated, with scrupulous attention to detail, by prescribed and accepted methods. But to the greatest surgeons their patients are never merely "cases". "Put yourself in the patient's place," said Lister, and Moynihan rebuked the man who spoke of a mortality of one per cent. in a certain group of operations. "What if you are the one in someone's hundred," he said. In an address to students he bade them remember that, while for them an operation is an incident in the day's work, for their patients it may be the sternest and most dreaded of all trials, for the mysteries of life and death surround it, and it must be faced alone.

For discussion:

1. "There are among us 'brilliant' operators whose ideal of operative surgery is something swift and infinitely dexterous, something to dazzle the beholder and excite his wonder that such things can so be done by human hands" (Moynihan). Would you agree that this is a misuse of the surgeon's power, and, if so, can you suggest other ways in which his power might be misused?

2. There is an oft-quoted saying of the seventeenth-century French surgeon, Ambroise Paré: "I dressed him: God cured him." Is such humility likely to make a man a better surgeon?

Bible reading: Mark 1. 29-45.

Hymns: 147, 200.

(c) THE SAINT

1. Introduction.

Does it seem to you extraordinary that we should include the saint amongst our men of power? No doubt it will, if the word calls to your mind only the stained glass window, visions and ecstasies, and improbable miracles, and men and women living in a cloistered world, concerned with their own personal salvation. But a moment's reflection will surely recall for you

some of the great and well-known saints whose lives we have studied from time to time in our Handbooks, men and women who have made history and who take their place among the outstanding figures of their age, e.g., St. Benedict (1945 Handbook), St. Ignatius (1936 Handbook), St. Catherine of Siena (1941 Handbook), St. Teresa of Avila (1952 Handbook). There are others less well known and there are many uncanonized saints who have the same recognizable quality of sanctity manifested in varied ways. Our aim in this study is to try to understand that quality by looking at some of its manifestations, and then to seek to discover its source. Sanctity belongs to no one age, nationality or class, not even to one religion. There have been saints in all ages, including our own, in East and West, among poor and rich, lettered and unlettered, Christian and Hindu. Though in one way set apart, they have all been entirely human, with distinguishing human qualities—imperiousness, gentleness, humour—and they show us what we all might be, or should be since we are all “called to be saints”.

2. Manifestations of power.

(a) *Insight and understanding* may be said to mark almost all the saints, but they are particularly notable in some. How clearly for instance St. Catherine of Siena, in an age when peace and unity could not be achieved even within the limits of her own city, saw the Church as a great world-embracing brotherhood, and saw further, with the utmost clarity, the obstacles to the fulfilment of the Church's mission which had to be removed. The saint sees straight to the heart of the problem, grasps the essentials and is not deflected or sidetracked by minor issues. Look at the description of the Rule of St. Benedict and note how it reveals his insight into the essential nature of the Christian way of life, and his penetrating understanding of the human nature which was to seek to live that life on earth. Read again the story of a modern saint, John Bosco (1950 Handbook), who a hundred years ago, when the science of psychology was in its infancy, revealed in the educational methods he adopted an enlightened understanding of the principles of education as set forth by the most progressive educators of our own day. Another saint, the Curé of Ars,* was most remarkable for his quick and intuitive perception of

* John Baptist Vianney (1786-1859), parish priest of the village of Ars, near Lyons.

the needs of his penitents, though their life-stories were unknown to him.

(b) *Strength of purpose and determination.* Saints have invariably been people who have refused to be daunted by difficulties or to accept defeat. Many of them, like St. Catherine, have had to overcome the early opposition of family and friends to what they have known to be their true vocation, and reformers such as St. Teresa and the Curé d'Ars have persisted in the face of indifference, lack of support and open hostility. William Tyndale (1950 Handbook), martyred for his persistence in his self-imposed task of giving the Scriptures to his countrymen in their own tongue, might well be reckoned among our uncanonized saints.

(c) *Self-control and fearlessness* go with strength of purpose and determination in the fulfilment of his vocation by every saint. All of them in different ways submit their bodies to trials which to ordinary men and women would seem unbearable. For years the Curé d'Ars never had more than an hour or two's sleep a night and worked twenty hours a day on a diet of cold potatoes and milk. St. Teresa died at 67 worn out at last by constant journeyings in springless carts in burning heat or piercing cold, over the great Spanish plateau. At the beginning of this century Charles de Foucauld, the self-indulgent young French aristocrat turned priest, was living in the Sahara under conditions in which no European could be expected to survive. For triumphant fearlessness recall two more of our own uncanonized saints—George Fox passing untouched through a hostile crowd, and Elizabeth Fry facing and winning a mob of depraved women in Newgate prison.

(d) *Creative power.* Nothing in the popular conception of the saint is further from the truth than the idea that he exhibits only colourless and passive virtues. On the contrary, creative genius in great variety has always been among the marks of sanctity. There have been great administrators and reformers like St. Ignatius Loyola, founder of the Society of Jesus; St. Bernard of Clairvaux, St. Teresa and St. Benedict; scholars and pioneers in the realm of thought like St. Thomas Aquinas, St. Jerome and St. Augustine; poets like St. John of the Cross, George Herbert, Kabir and Tilak; artists like Fra Angelico: all recognized as possessing outstanding creative gifts apart from any recognition of their sanctity by the Church.

(e) *Influence*, common to all saints, is perhaps hardest of all

to define. We can recognize it in St. Catherine of Siena, to whose guidance even the Pope submitted himself. A much gentler, but amazingly effective, influence is seen in the life of Don Bosco and, indeed, in the growth since his death of the work he started. We are told that his success with boys became so famous that on one occasion he was allowed to take three hundred reformatory boys out for a picnic. At the end of a day spent in the country he took every one of them back quietly to the reformatory. A similar quiet influence must have been exerted by George Herbert, of whom Isaac Walton writes:

"And some of the meaner sort of the parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's Saint's bell rung to prayers, that they might also offer their devotions to God with him; and would then return back to their plough. And his most holy life was such, that it begot such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. Herbert's blessing back with them to their labour. Thus powerful was his reason and example to persuade others to a practical piety and devotion."

For discussion:

Could such power to influence others be misused, even when the influence is for the highest good? Consider in this connection the need to respect personality.

3. Source of power.

After looking at such a bewildering array of examples of sanctity are you able to answer the question "What is a saint?" Can you point to something common to them all which somehow explains all their so widely differing lives? Here, for your consideration, is Evelyn Underhill's answer to our question:

"What is a saint? A particular individual completely redeemed from self-occupation; who, because of this, is able to embody and radiate a measure of Eternal Life. His whole life, personal, social, intellectual, mystical, is lived in supernatural regard. What is he for? To help, save, and enlighten by his loving actions and contemplations; to oppose in one way or another, by suffering, prayer and work upon heroic levels of love and self-oblation, the mysterious downward drag within the world which we call sin. He is a tool of the Supernatural, a 'chosen vessel' of the redeeming, transforming, creative love of God."

The saint does not seek power for himself; he is not impressed by or even interested in himself as he exercises power, for he knows himself to be only the vehicle of the power of God. And since he knows that power to be limitless, he does not strive or cry, but in stillness—and all the saints emphasize the need for that—allows it to fill his being. At the same time his is no limp surrender to an invading power. He deliberately sets his will to admit it. He is like a sailor trimming his sails to receive the wind which shall drive his ship.

4. "Called to be saints."

In what sense, then, are we all "called to be saints"? In what sense could Paul address his letters to "the saints which are at Ephesus" or "the saints of Caesar's household"—very ordinary simple folk, newly come into the fellowship of the Christian Church? The answer surely is that saints, even the greatest of them, are not perfect. There are degrees of sanctity. Saints, for Paul, are people set apart for God's possession, use and service; they know their calling, they have responded to a call and are going in the right direction though they may be only at the very beginning of the road. Only drab and impoverished versions of Christianity depict sanctity as remote, abnormal and unattainable except by a few privileged souls. The normal Christian life in the New Testament view is one of growth "unto a perfect man, unto the measure of the stature of the fulness of Christ".

Bible reading: Ephesians 3. 8-20.

Hymns: 410, 250.

Section III

I. An Act of Parliament

NOTES BY PERCY W. DAY

In Great Britain we believe in Parliamentary Government, under which the ultimate power is vested in the people. In free elections the people can change the government. We believe that this fact is the bulwark of freedom in this country.

In these two studies we trace how this power is exercised. To illustrate how we believe in the distribution of power, the studies will be based on the passing of the Education Act of 1944 and its implementation. *But consideration should be centred on the interaction of Central and Local Government rather than on detailed discussion of the subject matter of this particular Act.*

(a) PASSING THE ACT

1. The preparation for the Bill.

There are usually three main stages:

(i) The discussion among members of the Cabinet as to the advisability and wisdom of introducing the Bill.* The National Government felt that one of the first steps in its post-war Reconstruction policy should be the reform of the law relating to education in England and Wales. The war years and their many problems, including that of evacuation, had shown up the weaknesses of English education. As one writer put it: "Education is not the State's gift, but the State's need."

(ii) The preparation of public opinion in favour of the proposed Bill, which was done by the publication of the White Paper in 1943 (Cmd. 6458).

(iii) The drafting of the Bill by Parliamentary Counsel—who are skilled and selected barristers, expert in this work. The

* A Bill is a draft of an Act under consideration by either House up to the time that it receives the Royal Assent and becomes an Act.

draft is laid before the Cabinet for their approval and discussed with the principal interests affected. The draft Bill may be reprinted many times before the Cabinet gives its final approval, and the process may last several months.

For the details of the various stages of the Bill references are given to Hansard.

2. Introduction and First Reading.

The Minister, having been satisfied that the Bill can be safely brought before Parliament, asks the Whips* for time in the House (usually the Commons).

Mr. Butler introduced ‘‘the Education Bill to reform the law relating to education in England and Wales’’ on December 15th, 1943. At the request of the Speaker, the Minister names a day for the Second Reading, and the Speaker repeats it to the House. Mr. Butler announced the day as January 19th, 1944 [Hansard (Commons) Vol. 395, Col. 1566].

3. The Second Reading.

Before the Second Reading, the Bill is published so that M.P.s can study its terms. On January 19th, 1944, Mr. Butler rose and moved ‘‘That the Bill be now read a second time.’’ He then proceeded to explain what the proposed Bill would do and how it had come about that it was necessary to do it. The Second Reading is the most important stage of the Bill, as its main principles are stated, attacked and vindicated.

One fact emerged clearly from the debate, namely that the educational system henceforth was not to be based on the 3 R’s but on the 3 A’s (age, aptitude, and ability) [Hansard (Commons) vol. 396, Cols. 207-322].

4. The Committee stage.

Upon being read a second time, the Bill is sent to a Committee, usually one of the Standing Committees. As the Edu-

* The Whips are Party officials, who are all M.P.s. On the Government side they hold more or less nominal posts either at the Treasury or in the Royal Household. The main duty of the Whips is to see that sufficient M.P.s of their party are in attendance in the House to form a quorum (forty) and provide a majority in an impending division; and to act as tactful liaison officers between the Party Chiefs and the private M.P.s.

tion Bill was an important one, it was sent to a Committee of the whole House.*

The fundamental principles of the Bill have been accepted at the Second Reading stage, and amendments to the Bill in Committee can only be alteration of detail. There were over 400 amendments proposed. More than 50 amendments to the Bill were accepted or carried.

In some cases the cumulative effect of amendment is such that the nature and purport of the Bill is changed completely. In this case the Bill is usually withdrawn after the Committee has reported. This was not the case so far as the Education Bill was concerned.

There were two noteworthy amendments, which resulted in long debates and divisions being held. The first amendment was that by Mrs. Cazalet Keir who proposed that so far as salaries were concerned the Bill should not differentiate between men and women solely on grounds of sex. The amendment was carried by 117 votes to 116 votes and thus established the idea of "Equal pay for equal work". Mr. Greenwood asked if the amendment, which was carried on March 28th, would be regarded as a vote against the Bill. Mr. Butler indicated that he did so regard it [*Hansard (Commons)* Vol. 398, Cols. 1356-1391].

Two days later the Prime Minister, Mr. Winston Churchill, made the issue of "Equal Pay for Equal Work" an issue of confidence, as the Government was not prepared to accept the principle. After a long debate, the House abandoned the principle by 425 votes to 23 votes. Here was a clear demonstration of the power which the Cabinet wields over the House of Commons on votes of confidence [*Hansard (Commons)*. Vol. 398, Cols. 1578-1687].

The other amendment which provoked some discussion and a division was Mr. Silkin's amendment to Clause 49 to abolish the payment of any fees in Schools. The Bill made education free only in maintained Secondary Schools, and Mr. Silkin wanted to extend the principle to direct-grant schools.

* Standing Committees are appointed annually and these are usually six. Each Committee is rather less than one-twelfth the size of the Commons, but in proportion to Party numbers. It always includes Members who have particular knowledge of, or interest in, the subject. The Committee of the whole House is the same body as the Commons, except that the Chairman of Ways and Means replaces the Speaker and controls the proceedings.

Mr. Butler, however, resisted the amendment, which was defeated by 183 votes *against* to 95 *for*. Once more the Cabinet's authority was clearly demonstrated [*Hansard* (Commons). Vol. 398. Cols. 1271-1311].

Ten new clauses to the Bill were proposed; but only four were accepted and the other six were withdrawn.

An interesting intervention in the debate was that of Mr. D. Eccles (now Sir David Eccles, the Minister of Education), who raised the question of the Building Programme for Schools and expressed the hope that it would receive priority.

There were sixteen days debate on the Committee stage in the period January 28th to May 9th, 1944 [*Hansard* (Commons). Vols. 396-397-398-399].

5. The Report stage.

After the Committee has completed its work on the Bill, the Chairman "reports" it to the House, i.e. he informs the House that the Committee has been through the Bill and has made amendments or not, as the case may be. The Education Bill was reported to the House of Commons on May 11th [*Hansard* (Commons). Vol. 399. Cols. 2114-2138].

6. The Third Reading.

The House usually passes straight from Report stage to Third Reading on the same day, and did so with regard to the Education Bill on May 11th, but the debate continued on May 12th. The rules governing the Third Reading are much the same as those for a Second Reading; the debate is one on general principles and may not go beyond the matter in the Bill.

The Education Bill, 1944, passed its Third Reading without a division.

If the Third Reading is carried the Bill is immediately sent up to the Lords.

7. Procedure in the Lords.

The Bill passes through much the same stages in the Lords as in the Commons.

If the Bill is not amended by the Lords, the Bill becomes an Act without further ado. It is seen no more by the Commons until they are summoned to attend the Royal Commission which affixes the Royal assent to it.

The Education Bill was considerably amended in the

House of Lords, where it passed its First Reading on May 16th [*Hansard* (Lords). Vol. 131. Col. 767].

In the Second Reading, June 6th, the Bill was introduced, appropriately enough, by Lord Woolton, the Minister of Reconstruction. It was generally welcomed by their Lordships in a three-day debate on June 6th, 7th, and 8th [*Hansard* (Lords). Vol. 132, Cols. 7-68, 70-134 and 135-206].

On the Committee stage, which lasted for five days between June 20th and 29th, a large number of amendments were proposed, but only a few amendments were carried. The most important one was the substitution of the term "County Colleges" for "Young People's Colleges" in Clause 41.

On the Report stage, July 11th, a number of further amendments were carried. An amendment to the Constitution of the Central Advisory Council to add the words "as to one third of the members the Minister shall make the appointment after consultation alternately with the President of the Board of Trade and with the Minister of Agriculture and Fisheries" was carried against the Government by 21 Contents to 20 Non-Contents.

The Report stage was continued on July 12th, when three new clauses were accepted (one dealing with the powers of the Minister) and five were withdrawn [*Hansard* (Lords) Vol. 132. Cols. 829-896]. The Third Reading was held on July 18th and the Bill was passed [*Hansard* (Lords). Vol. 132. Cols. 950-982].

8. The return of the Bill to the Commons.

A Bill amended in the Lords comes back automatically to the Commons. The Education Bill did so on July 18th [*Hansard* (Commons). Vol. 402. Col. 34].

The Lords' amendments were considered on July 27th, when most of the amendments were accepted; but a number were rejected, e.g. the amendment to the Constitution of the Central Advisory Council. A Committee of ten M.P.s was appointed to draw up reasons for disagreeing with the Lords (three to be a quorum) [*Hansard* (Commons). Vol. 402. Cols. 919-982].*

* Except for a Money Bill, the Lords have the right to reject a Bill; but they cannot do so indefinitely. The Bill can be passed in the same terms in the next Session in the Commons and then become an Act, provided that the time between the Second Reading in the Commons in the first Session and the Third Reading in the Commons in the second Session is at least one year.

9. The return of the Bill to the Lords.

The Bill, as further amended by the Commons, was returned to the Lords on July 27 [*Hansard (Lords)*. Vol. 132. Col. 1184]. On August 1st, the Lords accepted the amendments which the Commons had made [*Hansard (Lords)*. Vol. 133. Col. 2].

10. Message of the Lords to the Commons.

On August 1st, a message was sent by the Lords to the Commons.

"That they do not insist on their Amendments to the Education Bill to which the Commons have disagreed; that they agree to the amendments made by the Commons to certain of their amendments; to the Amendment made by the Commons in lieu of one of their Amendments; and to the consequential Amendments made by the Commons to the Bill, without Amendment." [*Hansard (Commons)* Vol. 402 Col 1177.]

11. The Royal Assent.

Both Houses having agreed over every amendment, the way was now clear for the Bill to receive the Royal Assent. The ceremony of the Royal Assent to Bills is a solemn and distinctive occasion. It is invariably carried out by the Lords Commissioners on behalf of the Monarch.

Black Rod is sent from the Lords to the Commons to desire their attendance for the purpose of receiving Her Majesty's Assent to certain Bills. The Commons at once interrupts its business and the Speaker, accompanied by members of the Government and some back-benchers, go to the Bar of the House of Lords.

As the title of each Bill is read by the Clerk, the Royal Assent is pronounced in the Norman French formula which has been used for many centuries. On August 3rd the Education Bill was one of 11 Bills which received the Royal Assent [*Hansard (Lords)*. Vol. 133. Col. 114 and *Hansard (Commons)*. Vol. 402, 1678].

Thus the Education Bill became the Education Act, 1944.

Topics for discussion:

1. If you paid a visit to the House of Commons, at what stage of a Bill would you make your visit?
2. Do you think that the House of Lords performs a useful function as a second or revising Chamber?

3. Do both Houses of Parliament spend sufficient time and care in passing Bills?
4. Is it desirable to limit the number of Bills introduced and passed in any one Session of Parliament?
5. Do the Whips perform a useful function?

Books for reference and further reading:

The House of Commons at Work. E. Taylor. (Pelican A257. 2s.)
Manual of Procedure in the Public Business. (H.M.S.O. 7s. 6d.)
The English Parliament. K. Mackenzie. (Pelican A208. 2s.)
Our House. A. C. Bossom. (People's University Press. 7s. 6d.)
Our Parliament. S. Gordon. (Hansard Society. 6s.)
An Introduction to the Procedure of the House of Commons.
 Lord Campion. (Macmillan. 18s.)
The Point of Parliament. A. P. Herbert. (Methuen. 6s.)
The Purpose of Parliament. Quentin Hogg. (Blandford Press.)
The Law, Privileges, Proceedings and Usage of Parliament.
 Erskine May. (Butterworth & Co. 75s.) The standard work—
 for experts only.

Suggested Bible reading: Matthew 5. 17-19; Hebrews 7. 11 and 12.

Suggested Hymns: 27, 208, 99.

(b) APPLYING THE ACT

It is impossible here to deal fully with the application of so important an Act as the Education Act, 1944. Only some of the more important aspects can be dealt with, as illustrations of the principle of applying an Act.

1. The creation of the Ministry.

The Board of Education, which never met to dissolve itself, disappeared. Its members were the President, the Lord President of the Council, the Principal Secretaries of State, the First Lord of the Treasury, and the Chancellor of the Exchequer.

The President became the Minister, whose duty it is to "promote the education of the people of England and Wales and the progressive development of institutions to that purpose, and to secure the effective execution by local authorities, under his control and direction, of the national policy for providing a varied and comprehensive educational system in every area" (Section 1 of the Education Act 1944).

Thus it is evident that the Minister has very wide powers.

In fact fears were expressed that they were too great; but Mr. Butler emphasized that he intended the central authority "to lead boldly, and not follow timidly", without in any way jeopardizing the spirit of co-operation in which it had always worked with Local Education Authorities.

The Ministry has a staff of over 3,000 and it consists of three types of officers. The first are the administrative personnel, who are recruited under normal Civil Service procedure. The Permanent Secretary is responsible for the direct administration of the department. Her Majesty's Inspectors form the second group of officers, under the control of the Senior Chief Inspector. Their main task is to satisfy the Minister that schools are being properly organized and conducted in accordance with the requirements of the 1944 Act and the regulations of the Ministry. This function they exercise mainly as advisers and consultants. The third category of officers includes the clerical, secretarial and executive staff, which is needed in a large government department. As well there are a number of professional people, e.g. architects, lawyers, and doctors, who act as professional advisers.

2. The re-organization of Local Administration.

By Clause 6 of the Act, 169 of the existing 315 Local Education Authorities ceased to exist on April 1st, 1945. Why was such a drastic change necessary? Mr. Butler wanted his Act in operation quickly and it was easier to deal with a smaller number of larger authorities, i.e. the 63 County Councils and the 83 County Boroughs, whose Education Committees had to be appointed "in accordance with arrangements approved by the Minister".

A further provision was that there must be included in the membership of the Education Committee not only members of the Council as such, but persons of experience in education and persons acquainted with educational conditions prevailing in the area for which the committee acts. These last two requirements have been met largely by the co-optation of members who are experienced and knowledgeable in education. Generally speaking, the co-opted members are about a third of the number of the whole Committee.

County Councils are the sole education authority in their area, but they had to divide their areas into convenient divisions and had to prepare a scheme for their administration to

which the Minister had to give his approval. Divisional Executives have been established in most large County areas and so ensure a measure of local control and interest in education. The Chief Education Officer, whose appointment must receive the Minister's approval, has the task of co-ordinating and supervising the education service of the area, and controls a staff, both professional and clerical, adequate to the area's needs. The particular framework and organization varies according to the size and nature of the Local Education Authority.

3. The balance of power.

The wide powers given to the Minister under Section 1 raised fears that this would lead to a greater measure of central control than was compatible with the autonomy of the Local Education Authorities. After thirteen years working of the Act these fears have been proved unfounded. There has been a wide degree of discretion and flexibility in the relations of the Ministry and the Local Education Authorities.

Nevertheless the Minister has four main ways of bringing pressure on Local Education Authorities:

(a) The influence of consultation—Local Education Authorities are likely to be convinced by reasonable arguments from the Ministry.

(b) If this fails, the Minister may refuse to pay the grant in proposed Local Education Authority expenditure or threaten to do so. This loss of grant is a strong deterrent, but in some cases Local Education Authorities have borne the cost and have been supported by the rate-payers.

(c) The Minister has powers to give directions to Local Education Authorities, managers or governors in cases where such directions appear to be expedient. Such directions have been issued, and usually the Local Education Authority gives way.

(d) The Local Education Authority may ignore these directions, and the Minister has the power to make an order declaring the Local Education Authority in default in respect to the particular duty which they should have carried out; and to give such directions as seem expedient to him for their being carried out.

Thus the Minister has the final power, but it must be remembered that recognition of the realities of the situation

qualify this power. Local Education Authorities derive their power from the people as much as the Minister does. So the people would decide finally on the points at issue, as the government of the day could be challenged in parliament.

4. The recasting of the system.

Sections 7, 8, 9, 10 and 41 recast our educational system. The most important is section 7, which runs:

"The statutory system of public education shall be organized in three progressive stages to be known as primary education, and secondary education, and further education; and it shall be the duty of the local education authority for every area, so far as their powers extend, to contribute towards the spiritual, moral mental, and physical development of the community by securing that efficient education throughout these stages shall be available to meet the needs of the population of their area."

Under the old system there were only two types of education: elementary and higher, the latter including all forms of education other than elementary. Secondary education began at 11+ and technical at 12 or 13; while elementary education continued until 14. Thus the two parts overlapped and secondary schools had accommodation for only about 9.5 per cent. of the children eligible by age, and junior technical schools for about 0.6 per cent. Thus for about 90 per cent. of the children attending State schools only elementary education was available. The 1944 Act aimed to put an end to this state of affairs by the creation of three stages:

- (a) Primary—Full-time education under 12, i.e. junior pupils, compulsory from the age of 5.
- (b) Secondary—Full-time education over 12 and under 19, i.e. senior pupils.
- (c) Further—Full-time and part-time education for persons over compulsory school age, and organized cultural training and recreative activities.

The Ministry, the Local Education Authorities and parents all faced many varied and considerable problems raised by the recasting of the system.

5. The development plan.

Probably the most important problem was the production of a development plan after April 1st, 1945. This involved Local Education Authorities in two main pieces of work:

- (a) A survey of all the schools in the area in relation to any Town Planning and Housing schemes that were being considered.
- (b) A calculation of the number of primary and secondary schools needed, how far existing buildings could be adapted and brought up to new standards, and what new schools would be necessary.

In framing these plans all Local Education Authorities had to consider also provision for handicapped children, for boarding accommodation and for children under 5 in nursery schools and nursery classes. These development plans were an exhaustive review in order "to estimate the immediate and prospective needs" of the area and had to be submitted to the Ministry by April 1st, 1946.

When the Ministry had checked over a local plan, and provided that it was not open to objection, the Minister issued a local education order and the work could then proceed.

The Ministry issued new Building Regulations, which laid down general standards to which all schools maintained by Local Education Authorities are to conform. These are minimum standards, e.g. the Regulations do not provide for a separate class-room for each class in secondary schools in view of the provision of practical rooms; but the memorandum points out that a strong case can be put forward for a separate class-room for each class and Local Education Authorities can put forward such a proposal if they wish. In actual practice, since 1949, this has not been possible, as the Ministry imposed limits on the cost per school place. In that year the average cost per place was about £200 and £320 for primary and secondary schools respectively. In 1956 the current cost limits, imposed by the Ministry, are £154 for a primary and £264 for a secondary school place, and Local Education Authorities have to keep within them.

Another vital problem arising from the Development Plan has been the re-organization of schools. In the primary stage, except in case of a one-form entry, infant and junior schools had to become separate; but in some areas all-age schools remain. In the secondary stage the main problem facing Local Education Authorities was whether to keep the secondary modern, technical and grammar schools as separate entities or whether to experiment with comprehensive or multilateral schools. Most Local Education Authorities have kept to the

traditional pattern, but some Local Educational Authorities are experimenting with the comprehensive or multilateral schools.

This different approach to a solution of the problems of the secondary stage has aroused considerable controversy in the educational sphere. There is probably not sufficient evidence revealed so far to justify completely or to condemn whole-heartedly the experiment of the comprehensive or multilateral school.

6. Religious Education.

Two important departures have taken place in religious education. The first is that, although religious instruction and daily collective acts of worship were virtually universal in schools, these had never previously been made statutory obligations. Nevertheless the traditional freedom of the parent in respect of religious education has been preserved.

The second important departure was that of Section 26, that religious instruction shall be in accordance with an agreed syllabus adopted for the school. By the fifth schedule of the 1944 Act, the Local Education Authority had to set up an Agreed Syllabus Conference. In Northumberland this consisted of:

- (a) Five representatives nominated by the Bishop of Newcastle.
- (b) Four representatives nominated by the Free Church Federal Council.
- (c) Seven representatives of the Teachers' Associations.
- (d) Six representatives of the Local Education Authority.

The Conference had six meetings between March 15th, 1945, and June 21st, 1946, when unanimous agreement was reached on all points and recommendations were made to the Education Committee of the Local Education Authority, which gave its approval on September 25th, 1946. This agreed syllabus of religious instruction is based mainly on those adopted by Sunderland and Surrey and is published by the University of London Press (price 2s. 6d.).

Suggestion to Schools for one of the free dates:

Get a copy of the agreed syllabus of Religious Instruction for your own area. See what it contains and spend a free date in discussing three points:

- (a) How far do you approve or disapprove of its contents?
- (b) How far does it provide a good basis for religious education?
- (c) Would you use it in your own Adult School?

Do not discuss these points during this study.

7. Children's Welfare.

Provision for this has been considerably extended in a variety of ways.

(a) The law with regard to medical inspection and treatment has been strengthened; but there is no obligation on parents to accept treatment for their children, which is free.

(b) It is now the duty of a Local Education Authority to provide milk, mid-day meals and other refreshments at schools and colleges maintained by it. The aim was to make provision of milk a 100 per cent. achievement and of meals a 75 per cent. achievement. Probably most children take their milk at School, and well over 50 per cent. have school meals, for which the charge has risen from 5d. to 10d. as the cost of food has risen.

The provision of some 3,000,000 meals a day is a large catering enterprise and every Local Education Authority has to appoint a School Meals Organizer, who is responsible to the Chief Education Officer for the conduct of this important service. The cost of this service, except the cost of the actual food, is, for the most part, a national charge and falls on the taxpayer.

(c) Local Education Authorities are given power to provide boots and clothing for a child who is "unable by reason of the inadequacy of his clothing to take full advantage of the education provided". Grants to parents are based on an income scale.

(d) For the first time Local Education Authorities have to secure adequate facilities for recreation, social and physical training, for primary, secondary and further education pupils.

(e) The most important change is that brought about by Sections 33 and 34, which gave Local Education Authorities the authority to provide special schools for handicapped pupils. Unfortunately there are children who suffer handicaps—physical or mental and sometimes both—which make it impossible to educate them alongside ordinary children.

By Section 33 (2) the obligation of the Local Education Authority was only "so far as is practicable" and some M.P.s

feared that this might be a loophole for inaction. Such has not been the case, as in the period 1948-1954 the number of special schools increased from 530 to 660 and the number of pupils in them from 38,000 to 52,000.

8. The parent's duty.

By Section 36 "It shall be the duty of the parent of every child of compulsory school age to cause him to receive efficient full-time education suitable to his age, ability and aptitude, either by regular attendance at school or otherwise." Thus a far more weighty obligation was imposed on parents than before. Previously all the parent had to do was to ensure that his child, between the ages of 5 and 14, received "efficient elementary instruction in reading, writing and arithmetic". Any elementary school did the job.

The new obligation imposed on the parent is to know or care about his child's capacity or inclinations. This may lead parents to learn more about their children—a general raising of the standard of parental knowledge of childhood and adolescence is a long overdue reform (see Section IV (a), p. 41, for a fuller discussion).

If the parent seeks education inappropriate to the child, his wishes will not be carried out; if he wishes to involve the Local Education Authority in unreasonable expenditure, then the parent cannot have his way.

9. The raising of the school-leaving age.

By the Act the expression "compulsory school age" means any age between 5 years and 15 years, with the further proviso that the Minister can raise the upper limit to 16 years by an Order in Council, when this has become practicable.

It was hoped to raise the leaving age from 14 to 15 by April 1st, 1945; but a variety of causes, e.g. shortage of accommodation, equipment and teachers, led to the postponement of this action until April, 1947.

What do you think are the prospects of raising the upper age limit to 16 in the near future?

10. Finance.

Fees in all secondary schools maintained by a Local Education Authority were abolished on April 1st, 1945. With the abolition of fees, the charges for books and stationery also

disappeared. This raises the important question as to whether Local Education Authorities make adequate provision to cover these items and to enable text-books to be kept up-to-date. The average amount spent in 1954-1955 by all the Local Education Authorities was, for books, just under 7s. per pupil in primary schools and just over 15s. 6d. per pupil in secondary schools. For stationery and materials the figures per pupil, were: 13s. in primary schools and 30s. in secondary schools. Do you regard these figures as sufficient to do the job properly?

The total cost of Education in 1944 was £123,000,000 and it was estimated that the new Act would raise the cost by about 80 per cent. over a period of seven years. For the year 1954-1955 the total cost was just over £380,000,000 or about £8 12s. per head of population.

After the 1944 Act a new grant formula was introduced and its general effect has been that, on the average, the Ministry bears two-thirds of the total expenditure and the Local Education Authorities bear one third. In particular areas the proportion varies considerably. The Local Education Authority's share in some areas may be as high as 70 per cent. and as low in other areas as 20 per cent. Before 1939 the Local Education Authorities bore about half the cost. Thus one important change has been to place a greater share of the burden on taxes.

Topics for discussion:

1. Do you think that the Ministry of Education has "led boldly, and not followed timidly" since 1944?
2. Have we gone far enough in securing a higher standard of children's welfare?
3. Have you studied your local Development Plan? Does it satisfy you?

Books for reference and further reading:

Education in England. W. K. Richmond. (Pelican A152. 2s.)

The Education Act, 1944. H. C. Dent. (University of London Press. 1s. 6d.)

The Education Act, 1944. Lady Simon. (Fabian Research Series. No. 90. 1s.)

Education in England. W. P. Alexander. (Newnes. 12s. 6d.)

The New Law of Education. D. J. Beattie and P. S. Taylor. (Butterworth & Co. 21s.)

Suggested Bible reading: Psalm 25. 1-5 and Psalm 32. 8-11.

Suggested Hymns: 62, 1, 165.

(c) CENTRAL AND LOCAL GOVERNMENT

NOTES BY ETHEL SHIELL

1. Introduction.

This study shows, very briefly, and with many omissions, the continuous growth of a closer relationship between Local and Central Government. The change from a simple agricultural community to a highly complex industrial society—with modern scientific discoveries bringing ease of communication, numerous social services, and expanding industries and population—has meant continuous changes in government procedure. The Central Government has assumed more and more control, that is, power, over the activities of Local Authorities.

2. Beginning of central control.

The relationship between Central and Local Government goes back a long way. The Anglo-Saxons had a strong local organization which was used to look after roads and bridges, to keep the peace, and to punish criminals. When the Normans came, with their strong central control, they used the existing local institutions and built up a remarkably efficient system of government. The country was divided into counties which were governed by the freeholders, meeting in the County Court. The Sheriff came as the King's representative, later to preside at the Court, until in the fourteenth century local men were commissioned by the King as Justices of the Peace to maintain law and order, co-operating with the local councils in the parishes. These Justices were largely responsible for the administration of the counties until they were superseded by the County Councils in 1889.

Whatever the changes, there was always this combination of local self-government and central control, which persists to the present day; but it should be noted that up to the eighteenth century local government was a very simple matter, with no local services such as that of education or public health.

3. Methods of central control.**(a) General.**

The form in which any public service comes to be carried on locally seems to follow no completely settled principle, but it is worth noting that practically all powers of Local Govern-

ment possessed by the various Local Authorities have been conferred upon them by Act of Parliament. A Local Authority may be restrained from doing anything which is not specifically allowed to it by Act of Parliament; and on the other hand it may be obliged to carry out functions which are allocated to it by Act of Parliament, as for instance in the Health Service Act or Education Act.

In this way the Central Government has continuous control over Local Authorities.

(b) Approval of local by-laws.

Local Authorities have powers to make by-laws, i.e. supplementary local laws which may be necessary for the good order of the locality, or which provide a system of rules and regulations for the local administration of any Act of Parliament.

Examples of by-laws are those which control the building of dwelling houses to ensure that they are properly erected with enough space, adequate sanitary arrangements and water supply. The local authority can also control by by-laws the licensing of cinemas, theatres and nursing homes and ensure that they are properly conducted, and the testing of weights and measures. But all by-laws, after being passed locally, require the approval of a Government department.

(c) Sanction to borrow money.

When a Local Authority wishes to undertake some large expensive project, such as the building of a new housing estate, the general practice is to borrow the money, so as to avoid a heavy burden falling on the present generation for a benefit which is to last far into the future. The interest on the loan is paid out of the rates. Sanction for borrowing has to be granted by the Minister concerned, and the methods of borrowing and of repayment are laid down by law.

(d) Grants in aid.

Possibly the most important element in the relationship between Central and Local Government is the Grant-in-Aid. In the last hundred years Parliament has gradually provided more and more money out of taxes to help local authorities to fulfil the obligations and requirements laid upon them by the Government in the various Acts to provide better education,

social services, new housing estates, and so on. The rates raised by the Local Authority would not nearly cover the cost, and as these services are for national rather than for strictly local benefit it is thought right that the State should bear part of the cost.

The Grants are paid in various ways—sometimes as a “Block Grant”, that is, a settled amount as a subsidy towards general expenses, and sometimes as a “Percentage Grant”, that is to say the Government pays to the Local Authority a percentage of the Authority’s expenditure on certain services. The grants are paid in respect of police, education, municipal housing, roads, and other matters.

In return for the large amounts paid in grants to local authorities the Central Government reserves the right to see that the services it pays for are carried out efficiently and that the money is spent in the right way. For this purpose Ministers of the various Departments are given the right to supervise and advise local authorities in the administration of an Act, but what is even more important is that they are given powers to make Regulations indicating how certain powers are to be exercised by Local Authorities. In the 1944 Education Act twenty-five sections or subsections empower the Minister of Education to make regulations affecting Local Authorities. This idea of control by a Minister is a recent development, and some people think it leaves too much power in the Minister’s hands.

Furthermore, for some services, Government Inspectors are appointed to report on efficiency, as in the case of Education, Police and Fire Services. Thus the Central Government has literally *bought* the right to regulate and criticize particular services operated by the Local Authority.

(e) District audit.

A District Auditor is a Government official appointed to scrutinize the accounts of a Local Authority. Improper expenditure may be surcharged upon the members authorizing the expenditure.

(f) Regional offices.

An important recent development in the relationship between Local Authorities and the Central Government is the

way in which regional branches have been set up by Government departments and these now share the business of government in the region with Local Authorities.

The Ministry of Labour was the first department to have regional branches, which were developed after the first world war to deal with unemployment. These are now firmly established and permanent.

The Post Office organized a system of Regional Directors in 1932. There the development stopped, till the second World War and the threat of invasion. Regional Commissioners were then appointed to act as Heads of Government for their departments in each region, in case of invasion or other disaster which might make ordinary government unworkable.

The Regional Commissioners were never used for the purposes for which they were intended, but the form of regional organization was found useful and was developed—not in any set pattern, but in a haphazard way to fit the needs of the various departments.

There are at least eighteen Government Departments which have delegated certain functions to a regional office, some of the best known being those of the Board of Trade, Housing and Local Government, Health, Fuel and Power, Labour and National Service, Pensions and National Insurance, Post Office, and the National Assistance Board. You may know of others in your own locality.

4. Present trends.

There has long been general agreement that our Local Government needs reforming, but general disagreement as to how it should be done.

Some years ago a Local Government Boundary Commission was instituted to study the problem, and one part of its report is headed "Causes of weakness in Local Government". Some of the causes listed are:

- (i) Disparity in size, population and resources between individual counties and county boroughs. The weakness of the smaller counties and county boroughs has been one of the causes of the transfer of function from smaller to larger authorities.
- (ii) Concentrations of population and growth of industrial centres. The failure of the government system to

keep pace with the changing pattern of industrial England.

(iii) Central control. Another result, due, at least in part, to the weakness of the smaller units in Local Authorities, has been increased central control, which, if carried much further, would cut at the root of Local Government.

From the above, it would seem that the country ought to be divided up differently to meet modern needs. The counties as we have them are not all suitable to be units of Local Government; some are too small and sparsely populated (e.g. Rutland), while others are too large (e.g. Lancashire), but any attempt to alter them would be strenuously resisted.

5. Conclusion.

So the relationship between the Central and Local Government is something which should be studied. We pay our taxes to the Central Government, which uses them to provide national services itself or for making grants to Local Authorities. Therefore we expect the Government to exercise control over local expenditure. But many people would like to feel that local authorities had a wide measure of discretion in the exercise of their functions. They say that Regulations and Regional Offices should not do the work of Local Authorities.

In running a large business it is simpler if it can be controlled by orders from the centre, and it makes for uniformity, but Local and Central Government are dealing with services for *people*, who may not all want the same kind of planning or building.

Some people even think there should be a reversal of the tendency to create Central Offices to administer Local Affairs, and that Local Authorities should resume responsibility for important functions like planning, public health and building development.

If Local Authorities are really to look after local affairs for us, who are their electors, and not merely to become the agents of the central departments, we should take a great interest in everything that is being done by our council, whether it is one of the larger authorities or one of the smaller. After all, we give the power to our local councils by the rates we pay, and to the

Government by the taxes we pay, and we elect our representatives on both; so we should accept the responsibility of seeing that they do it in the best possible way.

For discussion:

Almost any issue of a daily newspaper would provide a topic for discussion on one or other section in this study; e.g. The Regional Office of the Ministry of Housing and Local Government may have something to say about the lay-out of local housing schemes, or the regional officer of the Ministry of Town and Country Planning may have some advice to offer on the placing of a building on an open space or local beauty spot, and so on. The leader or a member of the School might collect cuttings about such local happenings. This might also stimulate interest in future news.

Books:

A History of Local Government. John J. Clarke. (Herbert Jenkins. 25s.)

Local Government and Central Control. West Midland Group Study. (Routledge & Kegan Paul. 28s.)

Bible reading: Isaiah 9. 2-7; Revelation 21. 10-11 and 22-27.

Hymns: 167, 74.

Preparation in advance is required for the *Easter Study*: "Power over death" (pages 80-83).

Section IV

Authority and Freedom

NOTES BY LEONARD SANDERS

Introduction.

In this series of studies we are invited to look at certain aspects only of some very large subjects, to enable us to consider examples of Power as Authority.

The notes are intended to be read aloud and the questions for discussion should be dealt with as they occur. With the third study it would probably be advisable to read all the notes before discussing the questions.

Leaders may experience some difficulty in confining the discussion to the theme suggested in the Handbook, but every effort should be made to do so. If School members show their interest in other aspects, the latter could be followed up *afterwards*, on the Free Dates. Speakers might be invited, for example, to tell members how they could co-operate with voluntary organizations in child welfare, family service, or aid to discharged prisoners. Further suggestions will be found at the end of the first and last studies.

(a) IN THE HOME (PARENT AND CHILD)

1. The parent's dilemma.

How many young parents to-day are able to face with confidence the rearing of their children? Those of us who were fortunate enough to have been brought up in a reasonably happy home remember our parents as they seemed to us in our early years—ever-present, all-knowing, all-powerful. Later, as our horizons widened, we came to realize that they were not necessarily infallible, but they did retain an atmosphere of dignity—at least in our eyes. Were our parents, in fact, any more self-assured than we are? We get the impression that they knew their own minds, knew how they wanted their children to develop and knew how to achieve their desired results. When

we contrast this with our own indecision we sometimes wonder whether we are adequately equipped for our tasks.

There is available a great deal of advice from ante-natal clinics, welfare centres, neighbours, grandparents and books. There is such a profusion of varied and often contradictory advice that new parents may well wonder which way to turn. Their choice of method will depend on their final objectives. What sort of man or woman are they hoping to see develop? Many mistakes in parenthood would be avoided if we could remember that the child is growing from infancy to adult-hood; that the baby is not a doll—or the infant another household pet. If we ask ourselves in times of doubt whether a certain action will benefit the child in later life, we are more likely to choose aright.

2. The parent's authority.

No modern parent would dare claim the right to treat his child as a mere chattel. At the other extreme, no young child could be allowed complete freedom from restraint. Children, lacking experience of life, need protection against the dangers which surround them and which they must be taught to recognize and to avoid. These include the physical dangers of fire and water and of traffic on the roads. There is also the social danger of becoming an outcast as a result of intolerable behaviour. It might be possible to explain these—and other—dangers without using compulsion, but this is impossible with very young children. Thus parents are obliged to exercise some such authority.

Can you think of any other reasons why parents should have authority over their children? Can the use of force to ensure obedience ever be justified?

3. Forming right habits.

Most of us would support the view that the years of infancy (i.e. up to the age of seven) are decisive, and we should agree with Wordsworth that "the Child is father of the Man". Right habits formed in infancy will stand the child in good stead throughout life, e.g. courtesy, table manners, controlled tempers, etc. (What other examples would you add?)

It has been said by some that children should never be corrected or disciplined, but should be allowed to do exactly what they like and make as big a nuisance of themselves as they please. We shall all agree now that this was stupid and, in the

long run, unkind to the children. As we can only be happy and successful in the world by considering our neighbour's feelings, we cannot begin too early to develop habits of obedience and of consideration for others. Whatever code of discipline is adopted, it is essential that parents should begin as they mean to go on. They should not make idle threats or try to rule the child by fear. ("Not all parents have learned how dangerous it is to frighten their children with the threat of giving them to a policeman. Not long ago a policeman saw a child knocked down because it had run away in terror when he stopped to help it across a busy street." *Democracy in School Life*, p. 89.) The child should be made to feel that its punishment is just and that there is no personal quarrel between it and its parents. If the mother and father themselves agree, this will be an added advantage.

For discussion:

What do you mean by a "spoilt" child? What do you think causes children to be spoiled?

"Good habits don't come naturally to children. Every step of the road has to be made against their will, and often many battles develop on the way" (*You and Your Children*). Is this your experience? How do you set about gaining the child's co-operation?

Do you agree that in a good home the moulding of children's habits is unconscious?

4. The individual.

After discussing the previous paragraph we shall probably agree that there is no one rule for all children. Every child is different, so great harm will result if any attempt is made to fit them all into the same mould. How much harm has been caused by telling Tommy that he is not as good as his big brother or the little boy along the street! No child should feel unwanted or that he is "inferior."

Parents often get a little impatient of the continuous questions from children of four years and upwards. Sometimes, the child is merely trying to show off, but usually it really wants to know. It is important that parents should tell the truth as far as they know it, and admit frankly if they do not know the answer. If a promise is made it should be kept; otherwise the child will lose faith in its parents.

To obtain the child's love and co-operation we shall find it

well worth while to try to understand his point of view. He needs recognition as an individual if he is to develop a sense of responsibility in later life, yet he must also feel that in an emergency he has someone on whom he can rely. He is continually enjoying new experiences and adventures and needs to achieve some measure of success in his efforts. He also needs some personal possessions which will encourage a sense of values.

For discussion:

Have too many parents used the excuse of State Welfare to evade their own responsibilities?

"Many of our modern troubles, including much juvenile delinquency, arise because parents have failed in their supremely important duties during the child's first seven years" (Claud Mullins, *The Listener*, January 12th, 1956). Do you agree?

What must be done to ensure that there are no "favourites"?

5. Preparing for life.

It is often possible to explain to children that they should endure present handicaps or inconveniences because of future rewards, but we often expect them to wait for what are to them very long periods. The school-leaving age is steadily being raised, and even after leaving school some years more must elapse before independence is achieved. It is essential, therefore, that this intervening period should be enjoyable and appreciated as worth living for itself as well as being a preparation for later life.

When, in your view, does the preparatory period of life cease? At 15 years? At 21 years? On marriage? At 50? At retirement?

Many parents worry themselves and their children about success in school examinations, e.g. the Qualifying Examination at eleven years, and the various levels of the G.C.E. at sixteen years and upwards. Only a proportion of children can succeed in these. If the others are forced beyond their natural attainment, unhappiness will be caused. There should be no suggestion of criticism at failure, for many must fail in this sense.

How far should parents decide their children's future careers?

6. Religious training.

One of the parents' main responsibilities in their child's upbringing concerns the religious background. This must be faced long before the child starts school. The child will, in any case, learn a great deal from the attitude and example of its parents, without any specific teaching. Some parents do not wish to prejudice their child's beliefs, so they give no religious training at all, leaving him to make his own "choice" as he grows up. This is hardly fair, however, for any choice is made difficult if there is not a sufficient background on which to form a basis.

Do you think that children will suffer through the decline in the "Sunday-School" habit?

7. Adolescence.

Many parents who have successfully coped with the trials of infancy and childhood experience great difficulties as their children approach adolescence. This is a time of stress and strain for the children themselves. They are becoming aware of rapid physical and emotional changes within themselves—changes of which they are conscious, although they cannot understand them—which often result in their seeming awkward and illogical to others. The most obvious change is in physical growth. Different parts of the body grow at varying rates, faster than the mind can control them. This leads to clumsiness and ungainliness of appearance and a feeling of self-consciousness.

In our civilized community young people find that even after puberty, which is being reached at earlier ages than formerly, it takes many years to make the necessary adjustments to society. It is several more years before they are in an economic position to marry. Meanwhile, although younger brothers and sisters and elderly acquaintances will be treating them as adults, their parents will often treat them as helpless children. This results in stresses throughout the family and is an experience which every family goes through.

It is in adolescence, when the youth appears most irritable and irrational, that he needs to feel that he has the support of well-wishing parents. This period of growth is a time for enthusiasms and experiment, and even though parents realize that most of the wild dreams and schemes will come to nought they should keep this "wisdom" to themselves. The boy who is

able to retain the friendship and confidence of his father has a great advantage. He seeks from adults generally freedom and understanding encouragement.

Have you experienced greater difficulty with your children as they grow up? Do you find it a comfort to know that others have the same difficulties?

Do you find that your advice is no longer welcomed?

Do you agree that, at this stage, the best response is obtained by appeals to a spirit of co-operation? Are you surprised if your growing son or daughter no longer blindly accepts your orders?

Book references:

You and Your Children. H.M.S.O. 9d. (A reprint of Broadcast talks.)

The Natural Development of the Child. Bowley. }

Adolescence. C.M. Fleming

Birth to Maturity. C. Buhler.

Democracy in School Life. (O.U.P. 1947.)

The Normal Child. C. W. Valentine. (Penguin. 3s. 6d.) (Every normal child has three or four abnormal traits.) } from a library.

Further Studies:

Schools wishing to pursue this subject further on Free Dates would do well to use a Guide to Studies on *Children and Young People* (2s. 6d.) from the National Council of Social Service, 26 Bedford Square, London, W.C.1.

Bible Reading: Luke 2. 40-52; Ephesians 6. 1-4.

Hymns: 249, 176, 177 (can be sung to Tune of 134).

(b) IN THE SCHOOL (TEACHER AND PUPIL)

1. Introduction.

There is little doubt that relationships between teachers and their pupils are much happier than they were even a generation ago. In this study we are considering why there has been a change and whether we regard it as a desirable one. If so, we shall ask ourselves whether present conditions are ideal or whether, in fact, we have not still a long way to go in our efforts for right relationships.

2. The teacher's authority.

While a child is at school, the teacher, both in law and as a matter of commonsense, takes the place of the parent in duties to the child and authority over him. In practice his relation to the child is not the same as the parent's, because the school has a special job to do—to teach, in both the wider and the narrower senses of the word, at a speed greater than the child is accustomed to outside the school. It is usually assumed that the teacher is justified in using his authority to force the children's attention to their school work in some way. In some experimental schools this assumption is not made; teaching is given only if the children ask for it; but, of course, this is exceptional.

3. A change in attitude.

Most teachers to-day have had training not only in the subjects they teach, but in how to get them across to their pupils. If this can be done in such a way that the children respond, either by active participation or with co-operative interest, there will not be the necessity for the strict discipline of the past. Many members will have heard of "Free Discipline" which has had a vogue in recent years; teachers have found that this is something which results from, rather than leads on to, good pupil-teacher relations.

These new attitudes make great physical and nervous demands on the teachers. Their work can be greatly helped by the provision of further improvements in schools and equipment by the Education Authorities. This will only be possible if the ordinary citizen can be convinced that more of the rates and taxes he contributes should be devoted to this purpose. (See *The Cost of Living*, 1954 Handbook, pages 19-24).

4. The task of the teachers.

A teacher must have some knowledge of child behaviour and psychology. He must realize his responsibility, for the potentialities in the teacher-child relationship are alarmingly great, whether for good or ill.

The teacher's qualms on realizing his responsibilities and when faced with a room-full of individuals of widely varying abilities, temperaments and behaviour may be imagined. These are only matched by the interest and apprehension shown by pupils in starting with a new teacher. They look for an individual who can be relied upon in matters of fact, or for advice in

difficulty, and who is a sympathetic and good humoured guide. The child is extremely sensitive to the judgement of the teacher, so that the establishing of right relationships, particularly in the early stages of school life, is very important.

It is probably true that, when dealing with adolescents, a teacher who is prepared to take his place in the class as one humble member will obtain more co-operation from the pupils than an imposed dictator.

It is almost impossible really to understand even a few pupils, but the attempt must be made if the less gifted are to be encouraged. The teacher with the welfare and future of each individual at heart cannot help encouraging his pupils in their times of difficulty and will be rewarded with their confidence and co-operation.

What qualifications and attributes do you think are most necessary to make a good teacher?

Now that we have compulsory education for all, what are the next hurdles? Can we yet claim to "provide a comprehensive preparation for abundant living—to develop as fully as possible the capacity of individuals for living happily and effectively?" (*Democracy in School Life*, p. 125.)

5. Variety of standards and methods

One aspect of our British educational system is the large degree of freedom which is given to the managers, and to head-teachers of individual schools. Considerable latitude is allowed in the subjects chosen for study and in the amount of time given to each. Individual teachers, too, are encouraged to present their subjects in the most attractive way. There is thus no standardized pattern in British schools, and one of the most beneficial aspects of the duties of H.M. Inspectors of Schools is the opportunity they have of passing on to other schools the best of any experiments they may see.

What do you think are the advantages and disadvantages of a rigid syllabus and time-table to a conscientious teacher?

Teachers have been concerned with academic ability whilst parents have considered the subject only from the aspect of providing the child with a means of earning a living and advancing himself in the social scale. The attitude of the child himself, his wishes and his point of view, have, until very recently, largely been ignored and overlooked.

6. Training for democracy.

If our way of life is to survive, our future citizens must know what is worth while and should have some training in the art of self-government.

Any good school, with its ever-changing populations, is a miniature example of democracy at work, so long as the head teacher, the staff and the pupils are on the right terms with each other. Admittedly, democracy in a school and in adult life are not the same, for there must be some element of "benevolent despotism" in every school. It should be possible, however, for the school child to be taught that the world is not an orange to be sucked or the State a fairygodmother who provides everything everybody wants, and to learn that fundamentally we live by co-operation with other people. (Refer again to "Forming Right Habits" in the previous study). Many of our leaders in public life and business are educated at well-staffed residential Public Schools. They specialize there in Classics and Mathematics (but not in science) and acquire a pleasing self-confidence and a natural air of authority. Do we need more of this type of person? If so, how should the right boys be chosen—apart from their parents' ability to pay? Is the need sufficient to justify paying three times the cost of an ordinary grammar school education?

7. Experiments in schools.

One of the various advantages of the independent Schools is that they are able to experiment even more freely. In some such schools there are pupils' courts or tribunals to deal with petty offences. There usually has to be some check on their findings, as the children's sentences tend to be too harsh.

Many schools have now given up corporal punishment. It used to be said that discipline was good for young people, that it moulded their untutored wills, and curbed their animal tendency to wild and noisy behaviour. Now it is suggested that, where pupils can be convinced that some social control is sensible and necessary, self-discipline will be stimulated.

"Children are to be won to liberal studies by exhortation and rational motives, and on no account to be forced thereto by whipping."—Plutarch (c. A.D. 100).

An increasing number of schools encourage their pupils to choose their own athletic activities and even subjects for study—in consultation with their parents and teachers—and this has resulted in more active and willing participation.

Meanwhile the parents as "customers" will need to be convinced that their children will not suffer educationally or morally because of unorthodox methods. Other schools, including State schools, will in turn benefit from the experience, for the lessons learnt will in time be passed on to them.

There are still many "old-fashioned" schools to be found where the discipline is authoritarian and the teaching is little more than "cramming"; but an increasing number of both State and Public schools are seeing the light.

Legally a teacher is "in loco parentis", which means he will treat his pupil as a normal parent would. Do you think this is a reasonable basis for good discipline in schools?

Is there a place for both the following attitudes to teaching?

- (a) "Every minute must be used to teach unwilling little creatures."
- (b) "Arouse the children's interest, and they'll lap up anything you give them."

8. Parent-Teacher Associations.

Most of the progressive schools are eager to obtain the co-operation of parents through a Parent-Teacher Association. Despite fears that have been expressed to the contrary, parents have not used their position to interfere, although they often make helpful suggestions. Teachers are encouraged in the knowledge that they can rely on the parents' backing, whilst parents say that this additional link with the school gives them a new interest in life and helps to make home life happier.

Do you belong to a Parent-Teacher Association? If so, do you find it helpful? Do you agree with the teachers' criticism that the parents they would like to meet never attend? Do you find that the average grouser is at loggerheads not only with the staff, but with the other parents, too?

Book references:

Democracy in School Life. (O.U.P. 1947.) Issued under the auspices of the Association for Education in Citizenship.

A Guide to the Educational System of England and Wales. (1945. H.M.S.O. 1s.)

School and Life. (1947. H.M.S.O. 2s. 6d.)

Our Changing Schools. Roger Armfelt. (1950. H.M.S.O. 2s.)

For an account of an unorthodox school run on experimental lines see the later books written by A. S. Neill.

Bible reading: Proverbs 13. 20-24 and 22. 1-6.

Hymns: 240, 254, 360.

(c) IN THE PRISON (THE STATE AND THE PRISONER)

We accept without question the authority the State wields in confining its unruly members, but few have considered what moral right it has to do so. On occasions the State has used this power to ensure its own continuity, regardless of the people's will. Only when its aims are right and the means are humane can the State claim to act justly.

We may well congratulate ourselves to-day that we do not fasten our prisoners in stocks and bands as described in our Bible reading from the Acts of the Apostles. Yet less than 100 years ago (in 1863) a Committee of the House of Lords reported in favour of "hard labour, hard fare, and a hard bed".

1. The purpose in view.

Punishment. When in 1877 the gaols were taken over by the Secretary of State, acting through a board of Prison Commissioners, the methods of Separate Confinement and Hard Labour were continued. The prisoner was isolated in his cell, at labour, in chapel and at exercise; his employment was deliberately irksome, fatiguing and degrading on the treadmill, the shot-drill and the crank.

Reformation. In 1895, however, a Departmental Committee contended that the old system brutalized and embittered prisoners. It recommended for the future that the principle of "reformation" should be added to deterrence so that prisoners should leave physically and morally better than when they came in.

Deterrence. Nowadays it is accepted that an offender is sent to prison *as* a punishment and not *for* punishment. In addition to the publicity of arrest and trial the individual prisoner suffers the shame of being in prison, with its loss of personal liberty; separation from home, family and friends; subjection to discipline and forced labour; and deprivation of most of the amenities and intercourse of everyday life.

Protection for Society. The Criminal Justice Act of 1948 recognized that, apart from the duration of the prison sentence, society was not protected against crime if the offender returned to society soured, embittered and unfitted to lead a normal honest life. It therefore set in the Rules for the "training" of prisoners the provision that "the purposes of training and treat-

ment of convicted prisoners shall be to establish in them the will to lead a good and useful life on discharge, and to fit them to do so".

2. Grades of sentence.

The Act also did away with the powers of the courts to select the grade of sentence, i.e. penal servitude, hard labour and imprisonment. Now they can order only simple imprisonment, except for persistent offenders who can be sentenced to Corrective Training or Preventive Detention.

Corrective Training. Where offenders over twenty-one look as though they might develop into professional criminals, they can be sentenced to two to four years' Corrective Training. They are given special supervision and are allocated to various types of prison according to the degree of co-operation that the prisoner is likely to give.

Preventive Detention. If a criminal over thirty has not been improved by repeated sentence he can receive five to fourteen years' Preventive Detention as a protection to the public. The first one or two years of imprisonment will be spent in his local prison. The main part of the sentence is served at a central prison set apart for preventive detention, but during the last year he may be transferred to more free conditions with opportunities for employment at normal wages outside the prison wall. Various other privileges are offered as incentives to make the men more co-operative, but there have also to be sanctions for the minority who fail to co-operate.

3. Separation of prisoners.

As far as possible, prisoners are separated according to the offence they have committed and the length of their sentence, to prevent contamination of the better by the worse. First offenders and others with good records are placed in the "Star" class and given special privileges. Most of our local prisons, though, were built a century ago. They are cramped for space and are unsuitable for segregation into groups or for training. Over half the sentences are for three months or less, and, with this constant interchange, prison officers have great difficulty in concentrating on the central purpose of training.

4. The prison day.

Here is an outline of a typical prison day:

6.30 a.m. Rise, wash, shave, clean cells.

7 a.m. Cells unlocked to empty slops. Breakfast (bread, margarine, tea and porridge) served in cells. Numbers checked and cells re-locked.

8.45 a.m. Cells unlocked for work.

11.30 a.m. Exercise.

12.00 noon Dinner in cells, or in "association"

(e.g. soup, meat pie, potatoes, cabbage and fruit pudding). Numbers checked and cells re-locked.

1.30 p.m. Cells unlocked for work and exercise.

5.00 p.m. Supper (e.g. bread, margarine, jam and tea).

5.30 p.m. Numbers checked and cells locked.

7.30 p.m. Cocoa.

9.00 p.m. Lights out. The locked prisoner is left to Night Patrols.

After supper a prisoner should, in principle, have a two-hours "cell-task", but this cannot always be supplied. He may go to an educational class, read, write or follow a correspondence course, and occasionally he may have a call from his visitor. Those entitled to evening "association" stay out for an hour or two talking, reading newspapers or playing games.

5. Prison work.

Most prisoners are unskilled in any trade and, apart from sewing mailbags—for which the demand is declining—and domestic service in the prison and gardens, there is little to offer. Skilled workers are more easily provided for. They make the prison furniture, equipment, clothing, shoes and bedding, and do their own laundry work. Other manufacturing work includes carpentry, fitting, blacksmithing, tinsmithing, printing and binding, weaving, tailoring, brush-making and shoe-making. Some prisons also have farms attached. All prisoners are entitled to earn from 10d. to about 4s. a week, and although the amounts are small they are sufficient to benefit the men's industry and discipline.

6. Discipline.

Prison Governors are encouraged to-day to rely rather on the forfeiture of privileges than on the use of punishments.

Privileges are, therefore, given as soon as possible. By good conduct a prisoner may earn remission of up to one third of his sentence, and loss of remission is one of the most potent disciplinary measures. Other punishments include restricted diets, confinement to cells, stoppage of earnings and exclusion from associated work. In cases of mutiny or an attack on a prison servant the Visiting Committee may award corporal punishment subject to confirmation by the Secretary of State. There are very strict regulations to ensure that no prisoner is unjustly accused or punished and he is entitled at any time to write a petition to the Secretary of State and, if still not satisfied, he may write to his M.P.

7. Privileges.

All prisoners are able from the beginning to write and they may receive a letter every two weeks and one visit a month; to earn money at prison work and spend it in the canteen; to smoke; to use the library; to attend classes, concerts and lectures; to study privately and receive periodicals from outside.

The "Stars" receive additional privileges of association at meals and in the evenings after four weeks. For "Ordinaries" the preliminary period is sixteen weeks. Later on they may be allowed personal possessions, games or hobbies in their cells.

8. Open prisons.

(a) *The beginnings.* In 1930 a group of Borstal youths was established in a camp under canvas at Lowdham Grange, Nottinghamshire. Six years later the experiment was extended to adult prisoners in a camp at New Hall. Here, a few miles from Wakefield prison, selected prisoners lived in huts in woodland surroundings with a village and farms not far away and a public right of way on the margin of the camp.

Here there is no clanging of cell doors, no bars or locks, and there are few prison officers. The dormitory huts and recreation room are simply but adequately furnished. They are a source of pride to their occupants, and together with the kitchens—and the pig styse—they are kept in shining cleanliness. Life is strenuous and work, mainly agriculture, is plentiful. Winter weather conditions are a challenge to the hardest spirits. The standard of discipline demanded is very high. Because of the absence of the strain and tension that usually accompany life in a celled prison, there is a friendly courtesy

on the part of the prisoners and a new relationship has been built up between them and their officers, governors and instructors.

(b) *The experiment develops.* As the prison population began to rise after 1940 more prison space was needed. It was impossible to build old-style prisons quickly and economically, so the Open Prison experiment was extended. After the war Open Prisons were established in ex-U.S.A. Army Hospitals at Leyhill (Gloucestershire) and Sudbury (Derbyshire); at Eastchurch (Isle of Sheppey, Kent) in an ex-aerodrome; and at Aldington (Romney Marsh, Kent) in huts around an old farmhouse. Large manor-houses also serve as prisons. Falsfield prison, near Leyhill, is the former home of an earl, "a pile of nineteenth-century Gothic, complete with oak panelling, bad sculpture and rare trees; once it had 'welcome' carved over the gate, but the Prison Commissioners, with tactful realism, had this erased".*

Askham Grange, the women's prison near York, is a Victorian mansion, and Hill Hall, Essex, is a magnificent Elizabethan Manor. "The neat dormitories at Askham Grange remind one of a girls' public school except that they are brighter and gayer; the women have been allowed to bleach and re-dye the institutional green curtains and distemper the once mustard-coloured walls."** During the day they do laundry, sewing or cleaning, and tend the grounds and chickens.

(c) *Prisoners as neighbours.* Despite early opposition from local residents at the outset, most open camps have made most friendly links in their immediate neighbourhood. Prisoners from Sudbury are welcomed at the ordinary morning parish church service. Prisoners play football and cricket against neighbouring teams. (Return "away" matches are not possible!)

Now some 1,500 out of a total of 20,000 prisoners are in open prisons. The success of the experiment has depended on the careful choice of prisoners. Most of them are "stars", but some prisons (e.g. Sudbury and Falsfield) include in their population up to 40 per cent. of prisoners who have been in prison before.

Leyhill is set aside for about 300 first offenders sentenced to between three years and life. During its first two years twenty-two prisoners escaped, one attacking a woman living

* *The Economist*, March 13th, 1954.

nearby, and the prison's future was in the balance. Selection methods have since been improved, so that there has been no escape in recent years. Here, in 1954, there were forty-two convicted murderers serving life sentences. Prison officers say they are the best behaved of all for, "having removed the nagging wife or rival lover, they often return to a quiet life". From Leyhill a dozen men may be seen riding out on bicycles in the early hours of the morning to go singly and unescorted to work on farms in the district. Others stay behind in the workshops. They have an educational programme helped by Gloucester Education Committee and Bristol University; they have an orchestra and a dance band; they stage their own plays, some of which are even written by themselves, and they produce their own magazine. Leyhill has more than its share of able professional men who have stooped to fraud. At least one man has taken an external degree and others have gained City and Guilds certificates. Men who leave prison having acquired a trade are less likely to live by dishonesty.

The Prison Commissioners no longer regard open prisons as an experiment; they are now a well-established feature of the British prison system, as they have been in America, the Dominions and Sweden.

9. After-care of prisoners.

On discharge from prison, help and guidance is given by a humane and efficient system of after-care. Since 1936 the responsible voluntary bodies have joined together to form the National Association of Discharged Prisoners' Aid Societies. With benevolent subscriptions and a grant from the State, help is given in finding employment, and providing tools, rent or clothing according to the ex-prisoner's immediate needs.

Prisoners from regional prisons and those released under a conditional licence are looked after by the Central After-Care Association. This is managed by a voluntary council, but is financed wholly by the State.

Questions for discussion:

What would be your re-action if a large house in your vicinity was wanted for an open prison?

"Loss of freedom, disgrace and deprivation will always ensure that any prison, even an open prison, is a grim place."* Do you agree?

* *The Economist*, March 13th, 1954.

Is the public justified in its demand for retribution? How far do you consider this holds back the Prison Commissioners from further experimental schemes?

"A prisoner's real punishment begins when he is discharged." (L. W. Fox.)

"Society finds it very easy to send a man to prison; it is far harder to release him again." (L. W. Fox.)

Book references:

Prisons and Borstals. (H.M.S.O. 1950. 3s. 6d.) Illustrated. A statement of policy and practice in their administration.

The notes on open prisons are based on an article by R. Duncan Fairn in *The Spectator*, February 6th, 1953, and on one by a contributor in *The Economist*, March 6th and 13th, 1954.

The best reference work is *The English Prison and Borstal Systems*, by L. W. Fox. (Routledge & Kegan Paul, Ltd. 1952. From a library.) A full list of contents and the index will help School leaders to find the answers to members' questions.

Further studies:

Groups who have been interested in these particular aspects of the authority the State wields in sending offenders to prison and of our responsibility concerning their welfare, might care to continue with a similar study (on a Free Date). A session set aside to consider After-Care of Prisoners, based on Chapter 9 of *Prisons and Borstals* or Chapter 15 of L. W. Fox's Book, would be worth while.

Similarly, Chapter 10 of *Prisons and Borstals* or Section V of L. W. Fox would provide the necessary material for a profitable study of Borstal Institutions.

Bible reading: Genesis 39. 20-23; Acts 16. 19-28.

Hymns: 38, 153, 43.

Creative Rebels

In a Handbook largely concerned with power and authority it is right that we should remember some of those who felt obliged to rebel, in one way or another, against the established order of things. In so doing they themselves have sometimes helped to establish a new order or to infuse a new spirit into the old one. They have thus made their own creative contribution to the life of society. In this Handbook, therefore, we study the work of Socrates (*below*), Vinoba Bhave (*page 102*), Martin Luther (*page 187*) and Tom Paine (*page 216*).

(a) SOCRATES (470-399 B.C.)

NOTES BY MARGARET MACFARLANE

1. Sources of our knowledge of Socrates.

Socrates* himself left nothing in writing. For our knowledge of him we are dependent mainly on three sources: the writings of Plato, of Xenophon,* and of the comic poet, Aristophanes,* who burlesqued Socrates in his play *The Clouds*. Of these only *The Clouds* was written before the death of Socrates.

2. Early life.

We do not know with any certainty a great deal about the early life of Socrates. He was born in Athens, and would receive the education usual for Athenian boys of his time. The date of his birth was probably 470 B.C. and he would thus be a young man in Athens during the great age of Pericles (see Adult School Study Handbook for 1956, pp. 67-74). His father may have been a stone-mason. Socrates himself does not appear to have followed any craft, but always to have had leisure to consort with the most distinguished men of Athens. He was a prominent member of the intellectual circles there, in that age of "intellectual and moral ferment."

When war broke out he served as a fully equipped

* Pronounce Sócrates; Zé-nó-fon; Ár-ist-ó-anees.

infantryman, which indicates that he must have been the possessor of a certain income. In his old age he was poor, the result of the disastrous war and of the fact (as Plato represents him as saying) that he had no time to attend to his personal affairs.

3. Appearance and personal habits.

In appearance, Socrates was evidently rather unattractive. He seems to have been physically robust, with a stout figure, bald head, snub nose, thick lips and protruding eyes. Aristophanes talks of him "strutting barefoot through the streets of Athens like a water fowl". Winter and summer, he wore the same single garment. He lived in comparative poverty, scorning to take pay for what he considered to be "a divine mission". In eating and drinking he showed exceptional restraint, and yet he was not an ascetic but took part in and enjoyed the Athenian festivals. He was not sad and stern; although uncompromising and no respecter of persons, he was merry and genial, loving his fellow men.

4. Athens at War.

By the time of the death of Pericles (429 B.C.) the "Golden Age" of Athens was beginning to decline. Her people were beset by doubts and difficulties, religious and political. Other Greek city-states had either been conquered by her or felt menaced by her growing imperial ambition. In 431 B.C., when Socrates was about 40 years of age, war broke out between Athens and a coalition of her enemies under the leadership of Sparta, her greatest rival. Socrates, who served for some time, proved himself to be a distinguished soldier, showing outstanding courage, endurance and presence of mind. With some intermissions the war dragged on for nearly thirty years. In 413 B.C. there was a disastrous naval expedition to Syracuse. The Athenians were hopelessly defeated. The inspirer of this expedition was the brilliant Alcibiades* who, having fallen from favour as a result of the defeat, was called to stand trial. He escaped, but was condemned in his absence and turned traitor. As a result of his counsel to the enemy, Athens came for a time under the yoke of the hated Spartans. The democracy was later restored, but the Athenian Empire was no more.

* Pronounce Al-si-bý-adées.

These facts are important to our study, as the discredited traitor Alcibiades had been an associate of Socrates.

5. The sign.

From his childhood onwards Socrates received warnings from a mysterious voice which counselled him against certain actions. It was not conscience, but was rather a kind of premonition of bad luck. Sometimes the advice concerned itself with quite trivial matters, sometimes with important ones. Its warnings had prompted him to keep out of polities. Socrates was subject, too, to sudden fits of absorption, or abstraction, sometimes even trances.

There was something of the visionary or mystic in him, but that was balanced by his rationality and sense of humour.

6. The declaration of the oracle.

When Socrates was somewhere about middle life, he experienced a spiritual crisis. One of his friends having put a leading question to the Delphic Oracle,* received the answer, "There is no man living, wiser than Socrates." Socrates puzzled over the answer, knowing that he was not wise. He tried to prove the oracle mistaken by asking searching questions of various types of people in Athens. He found that all were profoundly ignorant of the one thing that he, Socrates, considered it most important to know, namely, how to conduct their lives aright—how to tend their own souls and make them as good as possible. He discovered in what way he was wiser than they. *He knew, in his humility, that he was ignorant of the answer. They were not conscious of their ignorance.*

7. The "Mission".

From this experience Socrates emerged as a man with a mission—to expose the ignorance of men on these questions; to make them realize the importance of trying to find the answers, and to be able to give a rational justification for what they believed or did. This mission he considered as sacred, and to it he devoted the remainder of his life, spending his time in question and discussion with all sorts and conditions of men, in the streets, in the market-place, wherever men were to be found. By skilful questioning, he was able to make his opponent prove, by

* The Oracle at Delphi. The advice or judgements were given by a priestess, supposed to be inspired by the god Apollo.

his own answers, the fallacies of his own previous beliefs, and thus arrive nearer the truth. Some people maintain that this method is merely destructive; others, that it has a very positive value.

8. His idea of the soul and its care.

To most of the Greeks of the time of Socrates the word "soul" meant "that something which is present with us in life but which leaves us at death". It had no consciousness, and no life after it had left the body, except in the dreams of the living. Another idea was that held by the followers of the Orphic religion, that the soul was divine, and, therefore, immortal; that it was imprisoned in the body as a penalty for some pre-natal sin, and could only be saved from re-incarnation, and so return to its place among the gods, by purification, partly moral, partly ceremonial.

Socrates believed in the immortality of the soul, and his masterly argument to prove it is contained in Plato's *Phaedo*. Moreover, he combined the idea of the importance and immortality of the soul with the idea that the soul was the seat of normal intelligence and character, by which a man was considered wise or foolish, good or bad. The function of the soul was to know things as they really are, to know good and evil, so that good might be achieved and evil avoided. He believed that man was not born good, but had to win that kind of knowledge by constant endeavour.

9. Defiance of authority.

The refusal of Socrates to do anything which he knew to be wrong led him, on several occasions, to defy authority at the risk of death. Despite the warnings of the "sign", which always advised him against entering politics, he allowed himself, when Athens was in danger, to be nominated for the Senate. The Athenians had had a naval victory, but with the loss of many men, who, it was said, might have been saved but for the negligence of the commanders. The assembly demanded that the eight generals be tried together and the fate of all decided by a single vote. The Committee responsible for putting the matter to the vote argued against this breach of the law which demanded that each should be tried separately. Intimidation forced the other members of the Committee to agree to the

single vote. Socrates alone continued to protest. He was overruled, and the generals were condemned.

After the fall of Athens the Spartans appointed a "Commission of Thirty" to formulate new laws for the city. Instead of doing so, they disgraced themselves by an orgy of executions and confiscations of property. Socrates fearlessly criticized their behaviour in this matter, and, in order to implicate him, he was ordered, with four others, to carry out one of these murders. The others obeyed, but Socrates ignored the command. The restoration of the democracy probably saved him from death at the hands of the Thirty.

10. Accusations against Socrates.

The restored democracy was much less confident, felt much less safe, and was, therefore, much less tolerant than the democracy of the time of Pericles. Socrates was known to have had close association with the traitor Alcibiades, and with the tyrant Critias, one of "The Thirty", mentioned above. He was suspected of having "taught" them, of having inspired their treasons. An amnesty had been declared, so the names of these two, now pardoned, could not be mentioned. Socrates, therefore, was accused and brought to trial on the general charges of neglecting the gods of the State, introducing new divinities and corrupting the young.

11. His trial.

Socrates need not have faced trial. He could, and was expected, to evade it by going into exile. Indeed, his appearance in the Court was probably an embarrassment to his accusers. But for Socrates it was unthinkable to miss an opportunity of standing up for what he knew to be right. He faced a jury of 500 men. His "apology" or defence, as given to us by Plato, is a masterpiece of uncompromising defiance. Socrates did not court death, but refused to ask for mercy on humane grounds. He simply affirmed that he had done nothing wrong and that, if acquitted, he would continue to act in exactly the same way as he had always acted. He would obey God, not men.

His defence, at times, became almost mocking. "This is what will cause my condemnation if I am condemned—not Meletus nor Anytus" (his accusers), "but the prejudice and suspicion of the multitude." He taunted them with the scorn which they would incur by putting a wise man to death. "They

will certainly call me wise, whether I am wise or not, when they want to reproach you." "There is no man who will preserve his life for long, either in Athens or elsewhere, if he firmly opposes the wishes of the people, and tries to prevent the commission of much injustice and illegality in the state."

If Plato's account is historically correct, we cannot but feel (with Socrates himself) surprised, not that he was found guilty, but that the majority against him was so narrow—61 votes.

12. His death.

Having been condemned, Socrates, according to custom, was asked to propose a punishment for himself. Exile would probably have been granted. But Socrates proposed that they grant him a pension, so that he might carry on his work in comfort. Then he proposed a small fine, as much as he could afford. His friends offered to stand surety for a much larger sum, but the Athenians had had enough. Socrates was condemned to death.

This verdict he accepted with smiling confidence. Death was at worst no more than unbroken rest, at best a coming before the true and wise judges of the dead who would reverse the unjust judgement. Death was a good, not an evil.

Due to a religious ceremony, his death had to be postponed for some weeks. Some Theban friends over whom the Athenian Court had no jurisdiction offered to help him to escape. But to escape would be to betray the principles of a lifetime. His defiance of authority was never against the laws of the State. He had been condemned to death by a properly constituted court, however mistaken its members had been, and die he must.

Socrates lived and died against a troubled background. "On the shifting ground of Athenian democracy he stands out, and stands firm, serenely asserting by his unshakable rationality, as well as by his own faultless conduct, the existence of those absolute values without which human life must sooner or later lapse into pointlessness." (W. K. Richmond.)

For further study.

1. "Socrates narrowly escaped a verdict of acquittal." What is the significance of the word "escaped" in this quotation?

2. Consider the following quotation from Matthew Arnold's *Culture and Anarchy*:

"Socrates has drunk his hemlock and is dead; but in his breast does not every man carry about with him a possible Socrates, in that power of a disinterested play of consciousness upon his stock notions and habits, of which this admirable man gave all through his lifetime the great example, and which was the secret of his incomparable influence? And he who leads men to call forth and exercise in themselves this power, and who busily calls forth and exercises it in himself, is at the present moment, perhaps, as Socrates was in his time, more in concert with the vital working of men's minds, and more effectually significant, than any House of Commons' orator or practical operator in politics."

Books for reference:

Achievement and Challenge. Adult School Handbook for 1938 (pp. 218-225). (Gives full notes of life and method of Socrates, together with quotations describing his defence and death.)

Plato's dialogues, *The Apology* and *Phaedo*. (Both are contained in *The Trial and Death of Socrates*. (Macmillan's Golden Treasury Series).)

Socrates. A. E. Taylor (an interesting account of his life and thought).

Socrates and the Western World. W. K. Richmond. (Redman. 10s. 6d.)

The Legacy of the Ancient World. W. G. de Burgh (Chapter V). (Also published in Pelican Series.)

The last four are obtainable from a library.

Bible reading: Psalm 119. 65-72.

Hymns. F.H.B. (new) 256, 244.

"A Sleep of Prisoners"

A PLAY, by Christopher Fry

NOTES BY G. LAWRENCE BURTON

Like *The Cocktail Party* (1952 Handbook, especially page 209), *A Sleep of Prisoners* is a play in modern verse. Our approach to it may be helped by the realization that it is, to a large extent, a modern commentary on certain well-known Bible stories. These notes include a consideration of the language and technique of the play (sub-section 4) and of its theme (sub-section 5). These are prefaced by some account of its author (sub-section 1) and by a detailed study of the play itself (sub-sections 2 and 3). This detailed study includes suggestions for readings, and these should be carefully prepared beforehand. Sets of the play may be hired from The British Drama League, but application should be made in the first instance to The National Adult School Union, 35, Queen Anne Street, London, W.1.

Book reference:

A Sleep of Prisoners by Christopher Fry. (Oxford University Press. 6s.)

1. The Dramatist and his work.

Christopher Fry was born in Bristol in 1907, the son of a middle-class family. His father was an architect by profession and also a very active worker as lay-reader in the Church of England. His mother came from Quaker stock. This Christian background in his early life at home must have had a lasting influence on the son, as is shown in so much of his dramatic work. His father died when Christopher was three years old. The mother, by taking in boarders, was able to keep the home going and to give her children a sound education. Christopher went to the Bedford Modern School, where he stayed until he was 18 years of age. As a boy he came under the influence of an aunt who coached him in English literature. She had a beautiful reading voice and, as Christopher told a friend in later years, as she used to read *Pilgrim's Progress* and other famous books aloud to him, the words seemed to come alive.

We know how they have remained "alive" ever since in Christopher's own plays. Christopher's father was named Harris and it was as a young man that the son adopted his mother's maiden name of Fry, by which he has since been known.

It can be claimed that the two outstanding influences on Fry's work as a dramatist were the deep religious convictions inherited from his parents and the love of words which his aunt's coaching gave him.

On leaving school Fry tried teaching for a time, but eventually gave this up to work in the theatre. This work was at first extremely varied in character, and included acting, producing and composing. During the war he served in a non-combatant corps. His plays are: *The Boy With a Cart* (Colman's Hatch, Sussex, 1939); *A Phoenix Too Frequent* (1946); *Thor, with Angels* (Canterbury Festival, 1948); *The Firstborn* (Edinburgh, 1948); *The Lady's Not for Burning* (1948); *Venus Observed* (1950); *A Sleep of Prisoners* (Oxford, 1951); and *The Dark is Light Enough* (1954). (The years are those of the first production of each play; unless otherwise stated, the play was first produced in London—and all those first produced elsewhere have subsequently been produced in London.) In addition, Fry is responsible for three notable translations of French plays: *Ring Round the Moon* (Anouilh); *Tiger at the Gates* (Giraudoux); and *The Lark* (Anouilh).

2. The play: its setting and character.

A Sleep of Prisoners is a religious play and was commissioned by the Religious Drama Society. It was published in 1951 by the Oxford University Press and was first performed in Oxford in the University Church in April of the same year. It was produced in London at St. Thomas's Church, Regent Street, on May 15th 1951.

The scene of the play is the interior of an "enemy" church turned into a prison camp. The characters are four soldiers, prisoners-of-war locked up in the church for the night. They are as follows:

Private David King
 Private Peter Able
 Private Tim Meadows
 Corporal Joe Adams.

We see these four different types of character as they react to the circumstances in which they find themselves. David is a

man of passion, a fighter, loyal to a party, impatient and anxious as to what is to happen to them. He asks right at the beginning of the play:

"Has anybody thought what it's going to be like
Suppose we stay here for months or years?"

Peter is a dreamer, rather apt to drift along, thinking of the uncertain future and overlooking the practical present; avoiding hasty action, which means, very often, that he does not act at all; somewhat irresponsible. When the play opens he is up in the organ-loft playing "Now the day is over" with one finger:

"How can I help it if I can't work myself up
About the way things go? It's a mystery to me."

he says. The third character, Tim Meadows, is nearly 60 years of age, much older than the others. He is an experienced soldier, firmly established in his ideas. Even if he is not altogether contented with his lot, he is quite prepared to accept it as part of war's routine. This is also the attitude of the corporal, Adams. For one thing they are older and more experienced and can afford to take things calmly. It might be said that Adams stands for mankind in general; rather helpless when left to himself, dependent on orders from above.

When the play opens the four men are preparing for bed. David and Peter are on edge and irritable, feeling frustrated, and David, in a fit of despair, loses his temper and attacks Peter. Adams drags him away and Meadows, old enough to be his father, remonstrates with him. In the speech by Meadows at the foot of page 5 we get one of those brilliant pieces of philosophy which we find in all Fry's work. Meadows is made to see in the quarrel, in the frustration and frayed tempers from which the quarrel ensues, something that is symbolic of the struggle and the conflict that are going on in the world outside:

"I see the world in you very well"

he says to them.

3. The dreams of the prisoners.

We now come to the most important part of the play. As the men sleep they dream, and each separate dream is dramatized and becomes part of the action of the play. Perhaps because of their environment, because of their church-prison, their dream-thoughts turn to scriptural themes, with the result

that all the "dream" situations are centred on stories from the Old Testament.

(a) *Meadows' dream: Cain and Abel.*

First of all Meadows, in his dream, sees Joe Adams in the character of Adam and speaks to him. Meadows himself becomes God in the dream and there is a fine piece of dialogue between God and Adam, full of imagery. (See pages 10 and 11, from "It's old Adam" *down to* "I've had no instructions"). Note particularly the words of Adam:

"It was all over and the world was on us
Before we had time to take cover."

and again:

"Excuse me, sir, but there's some talk of a future.
I've had no instructions."

Notice too the reference to the woman; and how Fry uses his wonderful command of words to suggest the scene in the Garden of Eden. Then David King, in the character of Cain, enters, and a little later, Peter Able, still fingering "Now the day is over" up in the organ-loft, becomes the dream figure of Abel. The two brothers play at dicing together, watched by their father Adam (Corporal Adams). Cain (David) accuses Abel (Peter) of cheating and attacks him. Adam tries to part the two brothers, but without avail. Cain kills Abel while their father cries:

"Eve, what love there was between us. Eve,
What gentle thing, a son, so harmless,
Can hang the world with blood."

Meadows, in his dream, calls out to Cain and asks where his brother is, and David, as Cain, replies:

"How should I know? Am I
His keeper?"

(Read carefully the passage beginning on page 14 when Adams, still in the character of Adam, speaks to God—"Look, sir, my sons are playing"—*down to* page 20—"God, let me sleep").

(b) *David's dream—David and Absalom.*

As Meadows awakens David's dream starts. It is the story of David and Absalom. Peter Able appears as the dream-figure of Absalom, followed by Corporal Adams as Joab. At

the same time, David King himself becomes David, King of Israel. He urges Joab to kill Absalom. Meadows does not enter into this dream, but remains an onlooker. When David wakes up with a start out of his dream and asks what it is all about, Meadows re-assures him and persuades him to go to sleep again.

(c) *Peter's dream—Abraham and Isaac.*

We then pass to another dream. Peter is talking in his sleep and David, in the figure of Abraham, appears and stands beside him. David now sees Peter as his son Isaac, whom he has to sacrifice. Here comes one of the most moving and beautiful parts of the whole play. (See page 29—David: "Come with me", *down to* page 34—Peter: "Cares to keep me, and I go my way"). It is difficult to select passages for quoting; the whole passage should be read carefully with notice taken of the way in which Fry uses words metaphorically. There is Isaac's appeal to his father, for instance:

"I've come only a short way into life
And I see great distance waiting"

or the reply when Abraham asks the angel whether he can undo the cords:

"These particular. But never all.
There's no loosening since men with men
Are like the knotted sea."

Throughout this dream Peter, as Isaac, lies in his bunk, and after a while David, as Abraham, pretends to pick him up and lay him on the front of the pulpit. He is about to kill Isaac with a knife when Adams appears as the dream figure of the angel. (Note here particularly the dialogue between Abraham, Isaac and the angel on page 33.)

As the dream ends Meadows appears as a dream figure, a man with a donkey, and, as he talks to Peter, an aeroplane flies over the church.

(d) *The last dream—the Fiery Furnace.*

The last "dream" is much more difficult to understand. Corporal Joe Adams dreams he is lying adrift on the ocean and then marching, as prisoners march, miles and miles through pouring rain. Then at this point the others share in the dream together. As Fry says himself, in the letter at the beginning of the play, "In the later part of Corporal Adams' dream,

the dream changed to a state of thought entered into by all the sleeping men, as though, sharing their prison life, they shared, for a few moments of the night, their sleeping life also." They enter into the vision of the three men in the fiery furnace, Shadrach, Meshach and Abednego, with the exception of Meadows who lies asleep in his bunk. In the torment of the burning their bonds drop from them. It is as if in this experience one is shown the universal and eternal struggle of man against the powers of evil, but with the will to win through. The play ends on a very powerful note indeed. Meadows, who has been sitting on the side of his bunk watching the struggles of the other three, speaks to them "under God's command", bringing them a message of hope. (See top of page 46 to the end.) Note particularly some of the sayings of Meadows and see whether they have a significance for us to-day:

"Behind us lie
 The thousand and the thousand and the thousand years
 Vexed and terrible. And still we use
 The cures that never cure."

When Peter wakes up and says, "I wish I knew where I was"—Meadows replies:

"I can only give you a rough idea myself.
 In a sort of a universe and bit of a fix.
 It's what they call flesh we're in.
 And a fine old dance it is."

They finally settle down to sleep as the church clock strikes and a bugle sounds.

4. The language and technique of the play.

The outstanding characteristic of all Fry's work is his wonderful command of words. To ordinary, common-place words he gives a meaning and significance beyond normal usage. In a sense all words are symbols, but with Fry they become word-pictures. It is this metaphorical use of words which makes him a poet as well as a dramatist. In this play there are not so many puns and word-tricks as we find in the comedies, due probably to the type of play. The writing generally is more disciplined, reaching at times the level of great poetry. Note the speeches of Meadows towards the end of the play, or on page 32 the lovely speech by David as Abraham, beginning—"Against my heart I let you go . . ." Notice how the feeling is heightened by the repetition of the words—"I let

you go." Then think of the two outstanding symbols or motifs of the play, *sleep* and *imprisonment* and how they impinge on each other in the minds of the prisoners, as in the speech by Meadows on page 20:

"David, that you? You awake, David?
 A dream's dreaming him. This is no place
 For lying awake. When other men are asleep
 A waking man's a lost one."

Then there is the symbol of the *sea* recurring throughout the play, particularly in Adams' dream at the end of the play, symbolizing sleep; the same symbolism occurs at the end of Meadows' speech at the top of page 26. Sometimes the sea is calm, sometimes "choppy", as sleep is sometimes disturbed by dreams. The passing of the aeroplane at one point symbolizes the present-day implication.

So far as the *technique* is concerned, *A Sleep of Prisoners* could be described as a modern Morality Play in which Biblical characters are identified with contemporary human experiences. Through their dreams the characters discover more about themselves and the general predicament in which man finds himself.

5. The theme of the play.

It is difficult to summarize the play here in a few sentences. Here are one or two suggestions, but there is much more in the play than is indicated here. It is a play of ideas in which the conflict between prejudice, intolerance, hatred, on the one hand, and power for good, on the other, is shown. This is really the main theme of the play and it links up with an important aspect of the theme of this Handbook—the power of evil as against the power of good. We see that violent acts breed violence. Indifference among some as to their future fate drives others to violence. Is there a modern parallel here?—the real enemy of progress is indifference. In their dreams these men are brought to the belief in the power of good, but, on waking, they wonder whether mankind is capable of all that this implies. Are we all prisoners in the flesh which wars against the spirit? Therefore, is mankind prone to fall as Adam and Eve did, through the flesh to the exclusion of the spirit? As Cain did through jealousy and hatred to murder? As Absalom did through bitterness to treachery?—"it's what they call flesh we're in". Yet some are capable of great sacrifice for a noble

cause or an ideal, as Abraham was. Some who have undertaken "the enterprise" of "exploration into God" would surrender even life itself to find that "the human heart can go to the lengths of God". Those who really search for the secret of life will find, as Meadows suggests on page 36, that "a man must be let to have a soul to himself, Or souls will go the way of tails." They will find also that the need to conquer evil necessitates "the longest stride man ever took", even if it takes "so many thousand years to wake". The conflicting ways of life are represented by David and Peter. David is in the present, a man of action; Peter is in the future, a dreamer. David wants to fight, Peter to escape. David says—"I've got to know which side I'm on"; Peter claims that, "There's nothing on earth worth getting warmed up about." Neither has the complete answer. It is something of both that is required.

The last sounds of the play, as the curtain falls—the church-clock and the bugle—indicate the fusion of the two ways. Meadows is the really powerful character; he represents the power of good breaking through. In the first dream-scene he is heard as the voice of God; at the end he is described as the "son of man". This parallel between the character of Meadows and Jesus is suggested again and again. Like Jesus, he is a working man. While others are dreaming he is wakeful and watching. Then towards the end he appears as the donkey-man: he says to the donkey:

"You have it for the sake of the world."

Is this a reference to the part that the donkey was to play in the triumphal entry into Jerusalem? Then there is the crowing of the cock and Peter's denial. There is significance in the fact that the action of the play takes place in a church.

6. In summary.

As a final summary we might say that man has to realize that his destiny and God's are interwoven, but man has never tried "God-known government". There is a way out of man's dilemma through patience and love—"Good has no fear," says Meadows. "Perfect love casts out fear" (St. John). Man may not escape the fire, but by staying in it he can be transformed. To live in perilous times is not a cause for pessimism, but a challenge:

"Affairs are now soul size."

Man's actions are seen at the end as lifted up to a spiritual plane, the "powers that bless"—the belief that good is

"Stronger than anger, wiser than strategy,
Enough to subdue cities and men
If we believe it with a long courage of truth."

Note: Two other plays which have a bearing on the subject of the Handbook and which are well worth reading are:

Charles Morgan: *The Burning Glass*.

Ugo Betti: *The Burnt Flower-bed*.

Bible reading: II Corinthians 4.

Pacifism

NOTES BY GEORGE H. NEDDERMAN

INTRODUCTION

The question of pacifism is one on which Adult School members hold strong and opposing views, as do the members of the Committee which compiled this Handbook. All are agreed, however, that it raises vital issues which deserve careful and objective consideration in Adult Schools—consideration which should be distinguished by a concern to understand (if not to agree with) the other person's convictions. This study is provided with a view to stimulating such discussion, not to propagate pacifism. Because pacifists emphasize the power of love and of non-violence, the study is particularly appropriate to the theme of this year's Handbook.

1. War is evil.

There never was a time in history when so many people openly declared their abhorrence of war and yet believed that war was inevitable. Two world wars have stripped war of much of its glamour, and we realize to-day that modern warfare is a very different thing from the heroic combats poets have so long called us to admire. We all agree that sooner or later, as a means of settling disputes between nations, war will have to go. (Civilized men no longer settle personal differences by duelling.) But we do not agree about when or how it shall go. Yet even those who maintain that the world is not yet ready for the elimination of all war, or that there are worse things than war, are ready to admit that war is evil, a necessary evil perhaps, but nevertheless an evil.

2. Christ and war.

Christians will turn for help to the New Testament. Many have found there nothing to forbid war absolutely, but others believe that war is flatly contrary to the teaching of Jesus. "Blessed are the peacemakers" (Matthew 5. 9). "Resist not

him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matthew 5. 39). The doctrine of love and non-resistance cannot under any circumstances be reconciled with organized warfare. "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you" (Matthew 5. 43, 44). As we read through the Gospels as a continuous narrative, that is the impression that remains. Isolated texts seem to warrant a resort to force, but they do not detract from the general doctrine of the power of love. Jesus' commendation of the faith of the centurion cannot be taken as condoning the profession of the centurion. And we cannot argue that he approved of war, or was indifferent to it, merely because he did not specifically condemn it. He did not specifically condemn slavery; yet few would say that he approved of it. In fact it was rarely his practice to lay down specific rules of conduct; instead, he enunciated general principles, leaving his hearers to work out practical details for themselves. That is why his teaching does not "date". Notice his summing-up of the commandments: "Love God, love your neighbour." If we truly love our neighbour, we do not need to be told that we must not rob him or covet his goods or enslave him, or kill him. And to "love" is more than to "refrain from harming". Love is positive. "Do good to those that hate you and persecute you."

3. War is not the only evil.

War is evil, but it is by no means the only evil in our modern society. Indeed, its ruthless determination to accomplish its ends without consideration of the suffering it entails is typical of much modern life. It is not a monstrous evil contracted by an otherwise moral society: it is merely one of many ways in which our modern selfishness shows itself. It is not different in kind from the cut-throat competition we have almost come to take for granted: or the demanding of our "rights" whatever the effect on others. It would seem foolish, therefore, to try to get rid of one evil, when there are so many—all springing from the same disease. Would it not be better to aim at rooting out selfishness and aggression from our lives and, by so doing, raise the moral standard of our nation and gradually eliminate war by remedying the conditions that lead to it? In point of fact, of course, if we got rid of one obvious evil, it would encourage us to eliminate others.

4. Our duty to the State.

War is evil but it is not the only evil. We have our duty to the State, and that is peculiarly binding on us who are citizens of a democracy, where the actions of the State are determined by the considered wishes of the majority. During the centuries our nation has made agreements, incurred responsibilities, offered its guardianship to less developed peoples. To betray the pledged word, to involve unwilling victims in disaster, to shirk responsibilities assumed or laid upon us by our position in the world of nations, to risk the defeat of a cause we believe to be righteous, to help the triumph of aggression: these, too, are evils, and perhaps greater evils than war. Every case of war, or threatened war, should be judged on its merits. To resolve beforehand, that in no circumstances can we take part in war, is to live not by a living faith, but mechanically, by rule or rote. We may approve or disapprove of the building of a British Empire or Commonwealth, but it is there, and it has contributed to the well-being of the world, and the majority of our fellow-countrymen are not prepared to leave it undefended. Is it Christian in a Pacifist to disregard the convictions of his fellows and to refuse to carry his share of the burden while he claims the privileges which the efforts of others have assured for him?

The late Archbishop William Temple, who was not a pacifist, once wrote, "The Christian owes loyalty to his State, but it is not an absolute loyalty: it may be his positive duty to disobey the State, as the instance of the Christian martyrs is alone sufficient to prove." It has been by the protest and even the martyrdom of individuals standing alone against public opinion, that God's will has been made plain. Whatever our attitude to war, we must admit that, whether he fights or refuses to fight, a man cannot discharge his citizenship more nobly than by seeking to make it express his deepest convictions as to God's will for him.

"What he (the pacifist) cannot do, and what the State has no right to expect him to do, is to betray his conscience and prostitute his citizenship by consenting to courses which he knows to be for him and for it physically disastrous, morally degrading, and spiritually renegade" (C. E. Raven, *War and the Christian*).

5. Struggle is inherent in life.

Struggle is a permanent condition of life on earth. Much that we value most highly has been won by struggle. And war is

a struggle which has brought results. The fact that we are a Norman-Saxon race rather than a Saxon was determined by war: the fact that we were not recently over-run by Germany was determined by war. What courage, endurance and heroism have been shown in warfare, and what tremendous advances in surgery and medicine have been brought about!

These are undoubtedly gains, but is it ever possible to draw up a balance sheet, and say the gains were well won at the cost of dead men, untold human misery and enormous financial loss? Many of the gains would have come without war. Any crisis brings out courage and fortitude in men. The medical and surgical gains would probably have been delayed, but they would have come, and without war we should have had more money for research.

6. Armies serve as Police Force.

An analogy is often drawn between armies and the police force, but is it not a misleading one? For the police maintain the law and order of a country formulated by a higher authority than themselves to which they are answerable; but nations at war arrogate to themselves the right to judge, to determine a policy, as well as the right to carry it out.

Whatever rules we may make in peace time for the control of war, when once war has begun, it stops (Winston Churchill is reputed to have said) short of nothing save cannibalism. We are now piling up atomic weapons which we protest we will not use except as retaliation. But such an enormous advantage would be gained by the nation that struck the first blow, that if a major war should break out, we should have to use them. War perverts our sense of justice, and destroys what the police exist to maintain, a respect for law and order.

7. Security.

The majority of people are unwilling to take the risk involved in saying, "We will make war no more", because they are unwilling to trust the good faith of other nations. They demand that they shall be guaranteed security, and security depends, they say, on armaments. They will be prepared to explore all other possibilities of keeping peace, but if everything else fails they feel they must be prepared to go to war. As long as men argue on these lines, they are committed to a race in the piling-up of armaments. That cannot go on indefinitely. Sooner or later the armaments will be used.

Can we obtain security? "One atom bomb on Hiroshima, according to official figures, killed more people than all the German raids on this country throughout the war." (*About Turn*, published by the Toldas Group.) Bertrand Russell, in an article in the *News Chronicle and Daily Despatch* on March 26th, 1956, wrote:

"War has become so terrible and Communism has become so powerful that no one can tell what would be left after a world war, and whatever might be left would probably be at least as bad as present day Communism. This forecast does not depend upon which side, if either, is nominally victorious. It depends only upon the inevitable effects of mass destruction by means of hydrogen and cobalt bombs and perhaps of ingeniously propagated plagues."

Dare we risk war?

8. Disarmament.

The alternative is disarmament. If the United Nations could come to some agreement, all might be well. But it seems most unlikely that in the near future all nations will agree to renounce war. Therefore, since peace is a vital necessity to the world, one great nation will have to lead the way and renounce war completely. Many will hope it may be Britain. Britain, no longer seeking to be a great power, might lead the world in a newer and a better way. But it would mean *complete* disarmament, a total renunciation of all war, defensive as well as aggressive. We are already prepared to renounce aggressive warfare, but we should have to put it out of our power to wage a defensive war, since it would be so easy to persuade ourselves that we must strike because the other nation was about to strike us.

It would mean that we were prepared to relinquish all gains of war, and to submit to an impartial tribunal all claims other nations might have against us. It would, moreover, commit us to an all-out War on Want, and a campaign for the spread of friendship and the improvement of conditions in less developed countries.

It might mean invasion, and our attitude to an invading army would have to be worked out beforehand.

Dare we risk disarmament?

Books:

Various Quaker books.

War and the Christian. C. E. Raven. (S.C.M. 5s.)

Peace with Honour. A. A. Milne. (Methuen. 5s.)

Is Christ Divided? W. Temple and C. E. Raven. (Archbishop Temple takes the non-pacifist position.) (Penguin. 2s. 6d.)

Thinking Aloud in War Time. L. D. Weatherhead. (Tries to state both sides.) (Hodder & Stoughton. 2s. 6d.)

The New Testament Basis of Pacifism. C. H. C. Macgregor. (Fellowship of Reconciliation. 2s. 6d.)

The Enthronement of Love. J. Ferguson. (Fellowship of Reconciliation. 6s.)

Pacifism and Conscientious Objection. G. C. Field. (Camb. Univ. Press. 2s. 6d.)

The Case against Pacifism. J. Lewis. (Allen & Unwin. 5s.)

Bible reading: Matthew 5. 38-48.

Hymns: 20, 5, 18.

The Christian Festivals

NOTES BY JEAN M. ANDERSON

Method.

The readings suggested for use in Adult Schools at Easter, Whitsuntide and Christmas are not intended to provide material for *study*; it is hoped that they will form a basis for *meditation*.

“Meditation” is not day-dreaming; it is thinking directed to an end. The end is an increased awareness and understanding of spiritual realities. The mental concentration required is not achieved by fixing the attention on a particular thought, but by *withdrawing* attention from thoughts that are not related to the end in view. The appropriate attitude is one of relaxation, not of tenseness.

It is important, therefore, that distractions should be kept to a minimum, and that the programme should be so carefully planned that it can be carried through with the utmost smoothness.

The readings to be used must be chosen well in advance. It is not intended that *all* the material suggested should be used—no School would have time for this in any case. For the sake of convenience all the poems have been selected from one book, *The Oxford Book of Christian Verse* (1940 edition), referred to in the text as *O.B.C.V.* This will be found in most public libraries; any public library can obtain a copy. No library, however, will be able to get enough copies to supply all the members of even a single School. It will, therefore, be necessary to borrow the book *several weeks in advance*, to select the poems which it is intended to use, and to copy them out carefully. In order to make this transcription legally possible only non-copyright poems have been chosen. *Please return the book to the library as soon as possible; other Schools will be waiting for it.*

A few prose readings have been included. Some are Bible readings, some are taken from previous Study Handbooks. Others are from *The Pilgrim's Progress*, by John Bunyan. This

can be obtained from a library, but the page references given refer to the copy published by Cherry Tree Books at 2s.

Hymns suggested from Congregational Praise (*C.P.*), the Methodist Hymn Book (*M.H.B.*), the English Hymnal (*E.H.*) and the Church Hymnary (*C.H.*) are intended to be *read* rather than sung. There is almost certain to be a member of the School who possesses, or can borrow, one of these hymnals.

Members of the School should be given *in very good time* the poems or readings for which they are to be responsible, and should be very clear indeed about their place in the programme, so that there is no uncertainty and no fussiness. If the Bibles used in the School have small print it will be as well to have the Scripture passages also written out in advance by those who are to read them. Members will wish to be really helpful to their School and will no doubt prepare for the occasion by getting some practice in reading their portions aloud.

The essential part of the programme, however, is neither in the readings nor in the hymns (this is not a "sacred concert") but in the meditation upon what has been heard. The School leader *must* allow time for this; there should be a very definite pause between every item, with a longer period of silent meditation at the end of every group of items, as indicated in the text. Some restraint is required, therefore, in selecting both readings and hymns. The School session should be the *culmination* of some hours of careful preparation.

(a) EASTER: "POWER OVER DEATH"

1. "Death hath no more dominion over Him."

Hymn: *F.H.B.* 313. "Wesley's Easter Hymn."

Reading: Luke 24. verses 1-12.

"Public was death" (Alice Meynell), quoted 1943 Handbook, page 135.

Readings: John 20. verses 19-20 and 24-29; 1 Corinthians 15. verses 1-8.

Sonnet LXVIII (Edmund Spenser) *O.B.C.V.* page 57.

Hymn: *F.H.B.* 315. "The resurrection."

Think on these things.

2. Facing death.

Men still have to die; in what sense, then, can we know "the power of His resurrection"?

Reading: Luke 23. verses 39-43; 1 Peter 1. verses 3-9.
 "No coming to God" (Robert Herrick). *O.B.C.V.*, page 126.
 "Lord, it belongs not to my care" (Richard Baxter).
O.B.C.V., page 217, verses 1, 2, 3, 6.
The Pilgrim's Progress (John Bunyan), from page 255, line 3 ("When Mr. Standfast . . .") to page 256 (" . . . of the city").
 "Jesus lives" (Christian F. Gellert). *M.H.B.* 216; *C.P.* 147; *E.H.* 134; *C.H.* 121. A slightly different version, *F.H.B.* 317.
 "Death, be not proud" (John Donne), quoted 1950 Handbook, page 88.
 "Deathless principle, arise" (A. M. Toplady). *O.B.C.V.*, page 357 "Shudder not . . ." to ". . . spread thy sail".
 "Christ, who knows all His sheep" (Richard Baxter). *C.P.* 756; *M.H.B.* 639.
 Reading: 1 Corinthians 15. verses 55-57.
Think on these things.

3. Facing bereavement.

It is not only at the end of life that we come face to face with death. Bereavement is a double blow. We lose one who is dear to us; we lose also part of ourselves. "Ask not for whom the bell tolls: it tolls for thee."

Reading: 1 Corinthians 15. verses 12-26.

Hymn: *F.H.B.* 194 "Within the veil", verses 1, 5, 6, 7.

"They are all gone into the world of light" (Henry Vaughan). *O.B.C.V.* pages 244-245, verses 1, 2, 5, 6, 7.

"Who fathoms the eternal thought?" (John G. Whittier). *M.H.B.* 513 verses 1, 2, 4, 5; *C.H.* 558.

Think on these things.

4. Facing life.

"If I might only love my God and die!
 But now He bids me love Him and live on."
 (Christina Rossetti).

Many have found that it is the conviction of power over death that gives power over life.

Readings: 2 Corinthians 4. verses 5-11; Romans 8. verses 31-39.

"Christian ethics" (Thomas Traherne). *O.B.C.V.*, page 286, first two verses (to ". . . with it compare").

"The Dawning" (Henry Vaughan). *O.B.C.V.*, from page 236 ("O at what time . . .") to end, page 237.

Think on these things.

"Lord, it is not life to live" (A. M. Toplady). *O.B.C.V.*, page 355.

Hymn: *F.H.B.* 70, "The Coronal of Christ."

Preparation in advance is required for the Whitsuntide Study: "Power to become sons of God" (pages 80-81 and 113-115).

Nostromo—a Tale of the Seaboard

by Joseph Conrad

(born December 3rd, 1857)

NOTES BY MARGARET MACFARLANE

“A work that aspires, however humbly, to the condition of art should carry its justification in every line” (Joseph Conrad).

(References are indicated by Chapter number. The page numbers refer to *Nostromo* in Dent's Collected Edition of Conrad's works.)

1. Introduction.

This year marks the centenary of the birth of Joseph Conrad, that writer who, born in Poland, and learning English as a foreign language after he had reached the age of 20, has nevertheless produced work which entitles him to be included amongst our finest novelists of the present century.

Conrad calls *Nostromo* a tale of the seaboard. It is also a tale of “power”—the search after, and hazards of, political power, with its train of self-seeking, dishonesty, and cruelty; the power arising from the possession of wealth (typified by silver); the power of the silver itself.

2. “Nostromo” as a work of art.

The thought expressed in the words of Conrad quoted at the beginning of these notes is amply illustrated in this novel. Despite its length, one feels that not one sentence, not one word, is superfluous. Despite the vividness of description of places or events, despite the clear delineation of character emerging from the thoughts and words of the people in the novel, the reader always wants to know yet more. So compelling is the atmosphere of the book, so convincing the illusion, that it is difficult to shake off the spell and to drag oneself back to present surroundings.

3. The pattern of the novel.

The canvas of this novel is a large one. Crowds of people move across it, and we become familiar with many. The story is told not so much as a narrative as by the impact of events on the minds and lives of the various characters. Moreover, we become acquainted with happenings in order different from that in which they occurred, knowing, sometimes, the outcome of events before we have a description of the actual happening. At first these characteristics have a somewhat bewildering effect, but, as we read on, everything falls clearly into its proper place, and we begin to appreciate the dramatic value of Conrad's method.

4. The setting.

The story is set in Sulaco, an imaginary province of the imaginary South American Republic of Costaguano—imaginary, yet so real that we have a feeling of surprise at not being able to put a finger on it on a map. We experience the twilight of the morning. (Because of the mountains surrounding the Province, shutting it off from the rest of the Republic, "the sun shines late upon Sulaco".) We feel the oppressive heat of a tropical mid-day. We flounder in the impenetrable darkness of the night. The novel abounds in descriptive passages of unusual power. The picture of the Calm Gulf, "the solemn hush of the Golfo Placido", is only one of many (Part I, Chapter 1: "In the time of Spanish rule . . . bear the name of 'The Isabels'.")

5. The narrative.

The story is one of revolution and counter-revolution, of the struggle for power of successive governments, generals or dictators, revolutions bringing in their train distress and suffering, cruelty and death. "A close-meshed net of crime and corruption lay upon the whole country." In the heart of the mountain, and a focus for the greed of the various governments, lay the San Tomé silver mine, administered by Charles Gould, head of the Gould Concession, and backed by foreign investment. Gould had "pinned his faith to material interests", through which he believed that law, good faith, order and security could be obtained. It was his mission to make the mine a paying concern, the greatest power in the land. He succeeded, but the mine, which had once been the symbol of law and order, becomes a symbol of power, oppression and hate. The miners

marched in a body to save Gould from death at the hands of the revolutionaries, but, some years later, Dr. Monygham is saying to Mrs. Gould: "There is no peace and no rest in the development of material interests. They have their law and their justice. But it is founded on expediency and is inhuman; it is without rectitude, without the continuity and the force that can be found only in a moral principle. . . . Do you think that now the mine would march upon the town to save their Señor Administrador? Do you think that?"

6. Effect of the silver on the characters.

The silver, a symbol of power, itself possesses a sinister power over the lives of the characters in the story (see Part III, Chapter 9, page 460: "There is something in a treasure . . . your mind"). Space permits the outline of only one of these private tragedies. We have chosen that of Nostromo himself.

7. Its effect on Nostromo.

Nostromo was generally agreed to be brave, resourceful, loyal and, above all, incorruptible, a prodigy of efficiency in his own sphere, capable of all kinds of undertakings in addition to his work as foreman of the lightermen. For a picture of the swaggering, flashily-dressed, much-admired Italian see Part I, Chapter 8, page 124: "People were passing in twos and threes . . . into the crowd." His vanity required that he should be popular with his own class, and respected by the aristocrats and the Europeans. Personal prestige was everything. "What it is to be well-spoken of."

The adventure in the lighter.

When he agrees to undertake the task of manning the lighter which is to remove from Sulaco a large consignment of silver, lest it should fall into the hands of the revolutionaries, he does so with mixed feelings. He is flattered at the thought of being the only man capable of such an enterprise, yet resentful at being set a task in which there are so many chances of failure. "This thing has been given to me like a deadly disease." When he tells Decoud (a fugitive from the revolutionaries, and his companion on the lighter) that he will sink the lighter and that they will both die rather than let the silver fall into enemy hands, we know that he is speaking the truth. When he brings the damaged lighter safely to the island, "The Great Isabel",

and they bury the silver, his vanity is only half appeased. He distrusts the discretion of Decoud, who might be picked up by a passing ship and let out the secret. He wishes that he need not leave him on the island.

The burden of secrecy.

On his return to Sulaco, Nostromo's knowledge of the treasure hidden on the island possesses his whole soul. He dare not confide in anyone. His resentment grows as he realizes that he has been thought to be drowned but that no one cares. The loss of the silver for which he risked his reputation and his life is not important. No one even inquires what has happened to it. He feels betrayed. He feels, too, the power of the curse of Teresa Viola, dying without the offices of a priest. "They have turned your head with their praises. . . . Your folly shall betray you into poverty, misery, starvation."

The return to the island.

He cannot know of the moral collapse of Decoud, betrayed, in his solitude, into suicide, by his lack of faith in himself and others. Nostromo is convinced that he is dead, and yet he will never know. The silver is there—with four ingots missing, "I must get rich very slowly", he meditated aloud."

The spell of the silver.

Nostromo grew rich (see Part III, Chapter 12, page 523: "Nostromo had been growing rich . . . on his skin"). The building of a light-house on the island nearly spells disaster for him. Nostromo is equal to the challenge, and his friend Giorgio Viola, the old single-minded Italian who had fought for liberty with Garibaldi, is made lighthouse-keeper. Nostromo can still visit the island without arousing suspicion. Fear of being forbidden to come leads him into a betrothal with Viola's elder daughter, Linda, while preferring her sister. Telling Giselle of his love, he feels an unwonted sense of freedom. But he cannot take her away. His treasure chains him to the island with "silver fetters". "The spectre of the unlawful treasure arose, standing by her side like a figure of silver, pitiless and secret, with a finger on its pale lips."

Finally it claims his life. Returning stealthily to the island after dark he is shot, in error, by the old Garibaldini. Carried to the mainland, he asks for Mrs. Gould in order to tell her

where the silver is, but, seeing the reluctance in his eyes, she will not let him tell, and so Nostromo dies, his secret locked in his breast, a victim of the silver.

8. Humour and Pathos.

The novel is far from being a light-hearted one, but it is not devoid of humour (see Part I, Chapter 6, page 50: "Señor Avellanos was in the habit of crossing the patio. . . . Excellent"; or the description of the unimaginative Captain Mitchell in the hands of the rebels: Part III, Chapter 2, page 330, "the door flew open . . . concealing a disagreeable impression").

The novel contains, too, humour mingled with pathos, as when Father Roman upbraids his flock (see Part I, Chapter 8, page 103, "There Father Roman said Mass every day . . . beyond your understanding"). Conrad also shows a tender sympathy for the poor and oppressed: "Tame Indians coming miles to market with a bundle of sugar-cane or a basket of maize worth about threepence", or "The trudging files of burdened Indians, taking off their hats, would lift sad, mute eyes to the cavalcade."

Suggestions for lesson openers.

1. There will probably not be time to read all the passages suggested above. Select those which will appeal most to your school.

2. The story of Nostromo's moral downfall is by no means the only interesting aspect of the novel. There are others of equal interest, e.g. the private tragedy of the Goulds; Decoud's days of solitude on the island, leading to his suicide; the story of the Jewish hide-merchant Hirsch, the embodiment of fear. Some Schools might be more interested in one of these than in the one outlined above.

Question for discussion:

Captain Mitchell said of the silver-mine: "A great power, Sir, for good or evil." Do you agree with him? Is this applicable to other forms of power, e.g. political power?

Book references:

Nostromo. Joseph Conrad. (Dent's Collected Edition. 8s. 6d.)
The Great Tradition. F. R. Leavis. (Chatto and Windus. 10s. 6d.)

Joseph Conrad. Oliver Warner. (Longmans, Green & Co.
10s. 6d.)

(These are obtainable from a library).

New Beginnings, Adult School Handbook, 1941, pp. 134-137
(for life of Conrad).

Bible reading: St. Matthew 6. 19-24.

Hymns: 363, 360.

Section V

Economic Power

NOTES BY ERNEST F. CHAMPNESS.

INTRODUCTION

In the first Study we are to consider that form of power which is associated with the things we produce, especially in so far as these form the basis of foreign trade. The rivalries of merchants often become linked with the expansionist activities of politicians, which may lead on to the establishment of the modern power-state; this combination of manifold economic functions with power-politics is often difficult to disentangle. A very brief general survey of some of the varied forms which economic relationships have taken is provided.

In order to give an up-to-date illustration in greater detail, the second Study treats of the oil industry, but it is not possible in the available space to deal at all fully with this important and vast subject. A study of the oil industry will enable us to see economic power in operation, but at the same time the great complexity of this and other modern industries will be forced on our attention. We shall see that sweeping judgements on our subject may be unwise.

To reduce complications references to natural gas, which is often found with petroleum, have been omitted.

(a) IN INTERNATIONAL RELATIONS

1. Interchange of commodities.

The possession of a commodity by one country or district, and the lack of it by another which desires it, makes for interchange, if the other country has anything acceptable to offer in return. Here we have the natural basis of trade, which tends to encourage peaceful relationships and is conducted for the benefit of both parties concerned. Much modern trade is multi-

lateral (i.e. between several countries rather than just two); but that fact does not alter the essential position. Unfortunately relationships of this amicable type are not the inevitable outcome of economic connections. Trade may create jealousies and tensions, especially when it is associated with political ambitions. In history the whole range is covered, from the good merchant—judged according to the traditions of the times—to the undisguised use of force to take what is desired.

It is important to note that in the course of history the tendency has been to use silver and gold as the medium of exchange (i.e. money, currency). The struggles for the possession of these two metals have often been very fierce, for they represented, or were thought to represent, economic power in its most "liquid" form (i.e. easily used or transferred, particularly in times of war).

2. New lands.

A very important date in English history is 1485, when Henry VII seized the throne. At that time even the most learned of his subjects had no knowledge of the Americas, Australia, New Zealand, the Pacific islands and the interior of Africa south of the Sahara Desert, and only a slight knowledge of India, China, Japan and the South Asian islands. About this time the great age of exploration opened out, and with the discovery of fresh lands people went to them to exploit, to settle, to trade.

There were many causes of the movements of the peoples and of trade. The chief one was the pressure of an increasing population, often resulting in an intensified hunger for food. There were others: the wish to possess, or control, certain special commodities—formerly silver and gold, and now, in addition to the latter, oil, copper, tin, etc.; the desire for dominion and glory; the wish to secure greater freedom in religion and government. A new society, once set up, tends to exchange its surplus products for those of the home land. This, of itself, may make for peaceful relationships, but there is also the tendency for the motherland to interfere in the affairs of the daughter societies, which is always resented by the latter.

We must not think that these are problems which had their birth when Columbus first crossed the Atlantic in 1492. Their familiar setting for us started about that time, but the pressure of hungry peoples over-running their frontiers has been with mankind from pre-historic times onwards. Following each new

invasion, fresh trade-relationships have been established and former ones altered.

3. Some illustrations from history.

We propose to indicate briefly a few of the different types of economic relationships which history reveals.

(a) *The Bronze Age.* Before the full dawn of history there was a period called the Bronze Age, when implements and utensils were made of bronze, which is a mixture of copper and tin. Archaeologists have brought to light a few sites where both copper and tin were mined in the same vicinity during the Bronze Age, but many more sites have been discovered which produced either copper or tin, not both. So in order to obtain the two metals necessary for the production of bronze some system, or systems, of interchange must have become necessary between the peoples of distant places, even in those far off times.

(b) *The English wool trade.* During the Middle Ages and for several centuries afterwards the most important article of English trade was wool. In the early times wool was exported from this country to Flanders and was there made up into cloth, some of which was then sent back to England in the finished form. Later, following government policy, the wool was made into cloth here and the latter was exported to Flanders and other lands by our merchants. This long trade connection between England and Flanders based on wool affected political relationships. What happened in the cities of Bruges, Ghent, Antwerp, or Brussels became of importance to the government in London.

(c) *The New World.* The discovery of America and the first stages of its exploitation by the adventurers from Spain and Portugal are not a happy story. Silver and gold were desired, and they were to a large extent obtained, neither by mining, nor by exchange, but by taking them from the inhabitants by force. That was one side of the picture. There was another. Ships carrying treasure to Europe were considered fair spoil to any forces which were strong enough to attack them, even in times of nominal peace. English ships engaged in the work of capturing Spanish galleons. Among those who financed these ships was the English Queen. She readily accepted her share of the profits, but in public she strongly disavowed the actions of her subjects in taking part in these acts of plunder in times of peace

with Spain. It should be added that in the days of Queen Elizabeth there was no distinction made between the private money of the sovereign and what are now the funds controlled by parliament.

(d) *The spice trade.* Until about two centuries ago spices for flavouring and preserving food—and also for hiding its often unpleasant taste—had an importance which it is now difficult to realize. These spices came largely from South Asia, and when in 1497 a passage round the Cape of Good Hope was discovered, the ships of Portugal and Spain, and later those of France, the Netherlands and England, tried to develop the spice trade with the East. Our merchants were mainly concerned with trade, but the situation easily changed. Trade required "trading stations" (ports and centres from which the merchants could operate). These were often obtained by force or by the threat of force. When established, the Companies tended to become involved in the quarrels of local rulers and in the jealousies between European powers. So historically we passed from trading stations to the establishment of more or less beneficent imperialisms, which, of course, included trade in their functions. It is interesting to note that we are now nearly at the end of a very rapid movement away from imperialism and colonialism in Southern Asia; this leaves trade less tied than formerly to what had been the ruling country.

(e) *The grab for Africa.* Great rivalry has existed among certain European countries for the possession of colonies, and by the start of the nineteenth century Africa was the continent where land was most available for this purpose. In Africa, it would seem, the economic aspect of this policy of expansion was of less importance than the desire for prestige and national glory. Trade with Africa is now both varied and important, but most of this development was not envisaged when the colonies were founded. The main items of trade have been, or now are: slaves, gold, diamonds, copper, vegetable oils and uranium. If we go back a century and consider the trade of those days, we shall find that some of this trade did not exist and in some other commodities it was of little importance; an exception must be made in the case of gold. Where climatic conditions are such that European settlement is possible, the economic and political aspects tend to assume greater importance.

4. The interrelation of trade and power.

Modern trade is closely interrelated, and economically the world tends to become one whole, but this closer trade association can increase opportunities for tension. Greater power is put into the hands of governments, which can readily prohibit essential imports, or exports, in order to bring pressure to bear upon any country they may wish to coerce.

Our modern society gives great power to its scientists and technicians. A new process may be able to disrupt the economy of a country, even if it is introduced without any unfriendly intention. For instance, the chief product of Australia is wool. Consider what would be the position of the Australian economy if Terylene rapidly replaced the use of wool.

In our next Study we turn to a consideration of an immense new industry, oil, to see something of economic power in operation at the present time.

Questions for discussion:

1. At what point does legitimate trade become exploitation?
2. How far does trade make for good international understanding?

Bible reading: Deuteronomy 8.

Hymns: 138, 364, 61.

(b) IN THE OIL INDUSTRY

1. The importance of oil.

When the word oil is used in the Bible, the reference is generally to one of the vegetable oils, but in the suggested Bible reading for this Study the reference is to a seepage of petroleum, or rock-oil. It is interesting to note that geologists, when giving guidance in the search for crude oil, pay much attention to the evidence provided by such seepages of oil.

Although such products of crude oil as pitch, tar and asphalt have been known from ancient times, it was not until about a century ago that drilling for crude oil was commenced and the modern oil industry started on its rapid growth. The first product to be developed was paraffin, which was used for the purpose of illumination. Then came the development of the internal combustion engine, which was based largely on petrol—a highly refined form of crude oil. Further, with the invention and development of the aeroplane came the demand for still more highly refined oils. In line with these developments was the production from crude oil of greatly improved lubricating oils. Then came the demand for less refined forms of crude oil for use as fuel in substitution for coal. Much of our seaborne traffic is carried by power generated from fuel oil, and its use is being rapidly extended in industry, especially for power stations. In less than a century oil has become one of the chief sources of power for transport, in particular for rapid transport, and of industrial power. The invention of the jet engine, however, is altering the position, as it is not dependent on a high grade of oil. From crude oil is produced most of our lubricating oils and there are many by-products from its refining which are of great importance for agriculture and industry; for instance, the production of some plastics is based on oil (see the 1956 Handbook, page 43).

Special mention must be made of the large place which oil has in military strategy, from which has arisen the desire to control the sources of crude oil and to refine it in the lands of its use, rather than those of its origin.

Can we imagine a world in which all the oil wells had dried up and there were no further supplies of crude oil? Economically and strategically it would be a very different world from the familiar one of 1957; it is difficult to grasp the vastness of the changes which would follow. The fear of this

happening has been in the minds of those concerned with the oil industry, especially in the United States, and it has been at the root of many of the tense rivalries which have beset the oil industry's development.

2. The nature of the oil industry.

The oil industry is a large scale one, with great capital requirements for all its four main divisions: *Prospecting, Extraction, Refining, Transport*.

In *prospecting* it is generally necessary to drill to great depths to obtain crude oil, in commercial quantities—wells have even been sunk to a depth of nearly four miles. It often happens that when several thousand feet have been drilled, often through hard rock, the oil, which theory suggested *might* be discovered at that depth, is not found, or the supply is too small, or the oil is unsuitable and the work has to be abandoned, involving the waste of much capital expenditure.

When a well has been sunk and a profitable supply of oil from it can reasonably be expected, then arises the question of its *extraction*. Huge derricks have to be erected to work the well and arrangements made for the supply of the necessary labour force. Oil wells are often situated in desert areas, and the life of the workers has to be organized for them by the company—transport, housing, food, water, social services. After all this has been done the well frequently runs dry after a few years' working.

Refining is a vast operation involving great technical skill. (Of necessity, experts play a large part in it.) Crude oil consists of different combinations of hydrogen and carbon which vary from time to time, even in the same well. From this varying mixture the refiner has to produce oils which are suited to his special requirements, whatever they may be, and the refined oils which he produces must be of a uniform character.

From a given quantity of crude oil there is a whole range of possible products and for these there is a varying demand. Part of the refiner's work is to obtain those products from the crude oil in proportion to the demand, within the chemical possibilities and limits of his raw material.

Among the main groups of products obtained from the refining of crude oil are:

Aviation spirit
Motor spirit

Turbo-jet fuel
Paraffin

Diesel oil	Paraffin wax
Lubricating oils	Bitumen

Oil transport takes two main forms: by pipe lines—often across deserts—and by ships (tankers) specially constructed for the purpose. The building of tankers now forms the most important part of the ship-building industry.

From some points of view the oil industry is largely a monopoly, though there is frequently bitter rivalry between the various companies, supported by their governments. The position is that self-interest has imposed a sufficient sense of a common purpose among the big oil companies to fix a world price for oil and to restrict their output where necessary in order to achieve this end.

The structure of the oil companies is varied. The British Petroleum Company (formerly the Anglo-Iranian Oil Company) is owned to the extent of over 50 per cent. of its ordinary shares by the British Government; the Royal Dutch-Shell Group is formed by the very close association of a Dutch company and a British company; the United States companies operating in that country are *supposed* by legislation to be independent of one another. The oil industries of the U.S.S.R., Roumania, Mexico and Burma have been nationalized.

3. The production of crude oil.

The following table gives a bird's-eye-view of the quantities of crude oil produced in the chief oil areas, in millions of tons:

	1870	1900	1920	1940	1948	1955
United States ..	1	9	60	183	273	357
Venezuela ..				25	66	111
Middle East ..			2	15	57	162
U.S.S.R., etc. ..		10	4	35	32	70
Other countries ..		1	27	33	31	85
World ..	1	20	93	291	459	785

From these figures emerge the following facts:

- (i) The newness of the industry.
- (ii) Its rapid development, specially since 1940.

(iii) The contribution of the U.S.A.: in 1955 the oil extracted in the U.S.A. was 45.5 per cent. of the world's supply; fifteen years earlier it had been 63 per cent.

(iv) The increasing importance of the Middle East.

The fact must be kept in mind that most of the oil from the U.S.A. wells is now used in that country, and for her exports of refined oil she largely draws upon crude oil extracted in other countries, in particular Venezuela and the near East.

4. The reserves of petroleum.

How long will the *known* reserves of crude oil last? For an extremely short space of time. There is great uncertainty in calculating the *proved* reserves of crude oil, let alone the *possible* reserves which are considered to be much greater in extent. The following table gives an estimate of the number of years that the proved reserves at the beginning of 1949 would last, at the rate of consumption at that time:

United States (excluding Caribbean Area of U.S.A.)	13 years
Caribbean Area	15 years
Middle East	76 years
U.S.S.R.	20 years
World average	23 years

The life of most oil wells is very short (the exceptions are mainly in the Middle East) and the supply of oil has been maintained and increased only by the frequent development of fresh sources of supply and improved methods of refining. We do not know for certain what will be the position of oil supplies in the future. It should be noted, however, that huge deposits of oil-bearing shales exist and also that oil can be extracted from coal, but at present the processes for the production of oil from both these sources are much more costly than in the case of crude oil.

Natural processes making for the production of crude oil are still continuing, but their rate is so extremely slow that this aspect can be disregarded for our present purposes.

5. Foreign concessions.

Except in the United States, most crude oil comes from barren areas in backward lands. The highly industrialized countries require for their economy increasing supplies of oil, while the supply is limited by the great demands of its chief

producer, the United States. Accordingly, oil companies have rushed to obtain concessions for the exploitation of the oil deposits in these backward lands, and behind the companies have stood their governments. If, for any reason, the rulers of a backward land were not anxious for it to be developed, influences such as economic or political pressure or bribery could be brought to bear to speed the desire for progress. As a result the relationships between the concession-hunters and the countries with oil deposits have often tended to be unhappy.

There has been another aspect of importance. As we have already seen, the length of time that the known reserves of the United States would last is considered to be very limited. One oil-prophet had said that the reserves in the U.S.A. would only last until 1940. That he was wrong did not greatly affect the gloomy picture as seen in the U.S.A. of the oil position in that country. On the other hand, it was considered that the reserves in the Middle East would last much longer. In addition, the cost of extraction in the Middle East is much lower than in other areas. This has formed the basis of the bitter rivalry between Great Britain and the United States for concessions in the Middle East. Such rivalry, however, did not prevent co-operation when that served the purposes of the companies or their governments. For instance, a block of British companies operating in the Middle East, etc., are linked with U.S.A. companies, nearly 24 per cent. of the capital being held by the latter.

Problems of foreign concessions have been much complicated by the fear and mistrust of Russia.

6. Who owns the oil?

Is oil the property of the owner of the land under which it exists, or does it belong to the chief of the district, or does it belong to the State? The legal answers have varied with the laws and traditions of the countries concerned. (What is the moral position?) Again, oil merely lying under the ground is commercially valueless. Its value comes into being as it is located, extracted, transported and refined. What should be the true share of these various agencies in the prices of the finished products? Further, much oil is conveyed by pipe lines across foreign territory. What share of the price belongs by right to the country which happens to be between the oil wells, or the refinery, and the port from which it is most convenient to ship

it? These questions indicate how difficult it is to consider such matters as the fair share in the final prices of oil products in simple terms of right and wrong.

It would be interesting to trace the difficult history of oil in Persia, Saudi Arabia, Iraq and Mexico and to contrast it with that of areas where developments have proceeded more smoothly—Venezuela and Trinidad, for instance; but this would carry us beyond the available space. It might, however, be a good subject to investigate on a “free date”.

7. Some benefits and drawbacks.

It is easy to condemn the oil industry for the ruthlessness with which at times it has been conducted, but the industry has also brought great benefits. The immense size of the concerns engaged in oil production has been a factor making for the low prices of petroleum products; these result from the great division of labour and the great efficiency with which the companies have been conducted. This is true in spite of the fact that these companies have worked together to force the price of the more cheaply produced oil from the Middle East up to a world standard.

In discussing the price of retail oil in this country one has to remember that much of what the consumer pays goes to various governments in the form of royalties, dues and taxes. There are the large royalties which are paid to the country of origin and also the payments for pipe-line facilities. Then at this end there is the duty on oil, and the Income Tax and Profits Tax charged to the oil company. In addition, in the case of the British Petroleum Company, over 50 per cent. of the dividend on the ordinary shares goes to the British Government as part owner of the Company.

There is another side, however, to this matter: large sums of money are paid to various foreign governments as royalties for the exploitation of their underground assets which become of value through the technical skill of foreigners and the labour of their nationals. Kuwait, to quote the extreme case, is a barren area of 2,000 square miles with a population of 200,000. The royalties received by the ruler on the oil extracted are rapidly increasing and are now over £50,000,000 per annum, in return for which neither he nor his subjects made an adequate contribution. What is the effect on people who receive large unearned royalties? Much of the royalties is often spent on well-needed public works and improvements, but far from

all of the money is spent in that way. A high standard of living is apt to be created, which is not fundamentally based on the work of the country's inhabitants and which will tend to collapse when the oil wells dry up in due course.

Questions for discussion:

1. Are we justified in using up the natural resources of the world in a very rapid manner, as we are doing with oil?
2. Would our relationship with Persia have been easier, if the British Government had not been deeply involved in the ownership of the Anglo-Persian Oil Co.?

Suggested Books:

Essentials of Petroleum. P. H. Frankel. (Chapman & Hall. 15s.) An interesting account of the petroleum industry.

Oil in the Middle East. S. M. Longrigg. (Oxford University Press, 28s.)

World Geography of Petroleum. Various writers. (Princeton University Press.) Obtainable from a library. A very comprehensive geographical study.

Lamps of Aladdin. Hakon Mielche. (Hodge. 15s.) A popular travel book dealing with the Middle East, charmingly illustrated.

Persian Oil. L. P. Elwell-Sutton. (Lawrence & Wishart. 25s.) Treats of the history of oil in Persia from a pro-Persian angle.

The Petroleum Information Bureau, 29 New Bond Street, London, W.1, publishes pamphlets dealing with the oil industry; also charts and other visual aid material, most of which can be obtained free of charge on application.

Bible reading: Job 29.

Hymns: 15, 147, 26.

CREATIVE REBELS: (b) VINOBA BHAVE (Born 1895)

NOTES BY HELEN CLARK

Schools are referred to the introductory note on page 58.

Books:

Saint on the March. Hallam Tennyson. (13s.)

The Earth is the Lord's. Marjorie Sykes. (Friends Book Centre. 6d.)

Vinoba Bhave* takes his place in this series as a creative rebel of to-day: rebel in that he seeks to change the social order in an agricultural community where tradition dies hard; creative in that his revolution is essentially constructive.

1. Family background and early life.

Vinoba Bhave was born in Baroda on September 11th, 1895; into a family belonging to the Maharastra sect of Brahmins. His father was in the textile industry, working in the mills which first produced khaki cloth for the British army. He was an unorthodox Hindu and an admirer of Western education. Vinoba was an able scholar; in later years he was to say that next to God he loved mathematics. He was profoundly influenced by the piety of his mother. He steeped himself in the writings and legends of Marathi saints, and in nationalistic propaganda, until his great ambition was to be a Holy Man, a wandering hermit, devoting his life to the well-being of his country. In 1916 he was to enter upon a University career, but on his way from Baroda to Bombay he left the train at Surat, and, with scarcely any money, made his way to Benares to study Sanskrit and join the anti-British terrorist movement.

In Benares Vinoba learned the lesson, which he has never forgotten, that terrorism degrades its adherents and makes more stubborn those against whom it is directed. But in a few months a decisive factor came into his life.

* Pronounce Bar-vay.

2. Influence of Gandhi.

In 1915 Gandhi returned to India after twenty years in South Africa. He had proved, in a struggle against injustice, that non-violence was an effective political weapon. "The soul of his movement is active resistance, a resistance which finds outlet not in violence but in active force of love, faith and sacrifice." This was the man and the teaching which won Vinoba Bhave's loyalty, and he forthwith joined Gandhi's Ashram at Sabarmati in Gujarat.

3. Training in self-discipline.

The rules in the Ashram were strict, but Vinoba was no stranger to austerity, as is seen in his adherence to the following rules. His observance of his vow of truth was shown when Vinoba, having asked Gandhi for a year's leave of absence to study Sanskrit and the life of the poor, with mathematical accuracy returned a year later, not only to the day, but to the minute. The vow against stealing was expanded to regard as theft the ownership of anything unessential; and later, in his own Ashram, he refused to use anything the members of the community were unable to produce themselves. The vow of celibacy he had taken at the age of twelve. The vow to reduce possessions, some might think, he took to an extreme, for he vowed not to wear more than one garment and to reject the use of money, since "the root of the malady of the present world lay in its faith in money. Labour and money are the two forces in the world. In order to escape from labour one has to lay by money. As long as money occupies the place of pride, labour cannot attain dignity." The vow to simplify diet he gradually intensified, until during imprisonment in the civil disobedience campaign, bad food and little exercise caused him to develop a stomach ulcer which he called "his blessing" as it reduced his diet almost to milk.

Writing to Vinoba's parents, Gandhi said: "Your son Vinoba is with me. Young as he is, he has reached spiritual heights which have taken me years of patient labour to attain."

4. Training in leadership.

Vinoba absorbed Gandhi's ideas in education and social reform. Gandhi wished Indians to return to their ancient prosperity based on agriculture and home industries. The spinning-wheel became the symbol of the new movement. In 1921,

when a wealthy disciple placed a large proportion of his fortune at Gandhi's disposal, Vinoba was chosen to open a series of new Ashrams. The first was at Wardha where a laboratory was built to experiment in the improvement of village industries such as paper, soap, shoes, oil and fodder-cake; next came Mahila Ashram, a teaching centre for village women. At Go Puri a dairy farm and tannery and a shoe factory were established, while at Sevagram, where Gandhi made his home, there was a school for basic teaching* and an experimental farm.

5. India an independent State.

Self-government was finally won by India in 1947. To Gandhi's intense sorrow it was a divided India. He had gained political independence, but the violence, suspicion, and bloodshed that accompanied the establishment of the free sovereign States of India and Pakistan, proved that Gandhi had failed in his spiritual mission. In 1948 he was assassinated and India lost the spiritual leader who time and again had rallied the best in her peoples. Capitalism and Communism strove together in a nation where Gandhi alone had seemed able to bridge the gulf which separated the educated and the illiterate, the wealthy and the half-starved peasant.

In April, 1951, the Sarvodaya Samaj, a fellowship founded by Gandhi for the welfare of all, was to hold its annual congress at Hyderabad. This State was chosen as the last great principedom to join the union and as a hot-bed of Communism. Vinoba was now regarded by members of the Samaj as their leader. Anything savouring of political action was alien to Vinoba's character and he had remained in seclusion at his Ashram. Eventually he was persuaded to attend the conference, but, to the consternation of his followers, he refused to break his vow against the use of money and announced that he would walk 300 miles from Paunar to Hyderabad. So began the long trek.

6. The Land-Gift Mission.

At the villages where Vinoba stopped on his way, he would call the villagers together, then, placing himself at the head of the Untouchables, he would lead them to the temples to worship and to the wells to draw water. Prayer meetings began and ended the days. His fame as "Gandhi's son" outran him and

* Not the 3 R's, but education for life in a village community.

vast crowds gathered to see and talk to him. At one village 2,000 had thronged round him, and, anxious for his health, his disciples had remonstrated with him. "To-day I have been visited 2,000 times by God," he replied.

At Pochempelli the customary crowd listened to hear Vinoba speak to them at the evening prayer meeting. He told them of forty landless families who had told him they supported the Communists as the only people ready to relieve their poverty by giving them land; they had pleaded that Vinoba should ask the Government to help them. Vinoba challenged the villagers with the question of what they could do for themselves. "Of what use is government help until we can help ourselves?" Then the miracle happened. Ram Chandra Riddi stood up and said, "Sir, I am ready to give." "How much?" Vinoba inquired. "As much as you need," and, on a dirty scrap of paper, Ram Chandra signed away 100 acres and this at a time when even bad agricultural land cost £500 an acre. The forty families accepted 80 acres, returning 20 acres for Vinoba to give to others in like need. When Vinoba left the village next day, Ram Chandra's gift had been made into a trust, with trustees to supervise the distribution and maintenance of the land. *Bhoodan Yagna*, the Land Gift Mission, was born, and Vinoba's vision leaped forward. "If every landlord becomes a Ram Chandra Riddi, we will achieve the kingdom of God on earth."

During the fifty days Vinoba travelled amongst the villages of Hyderabad 12,000 acres of land were given to him for distribution amongst the landless. Land reforms quickly followed, and Communism decreased.

7. Extension of the Gift Mission.

In September, 1951, Mr. Nehru asked Vinoba to visit Delhi to discuss the new Five Year Plan. Vinoba accepted the invitation, but refused the aeroplane offered for his journey. The 795 miles to Delhi were covered on foot. The villagers "adored him; they recognized him as one of themselves, unfed and without a penny to his name".

He asked the landlords to regard him as their sixth son and to give him his portion of land. What Indian can resist the plea of a saint who claims him as a father? Two months later, when he arrived in Delhi, 17,000 acres of land had been given.

Vinoba has the optimism of love. In April, 1951, he announced that "he would get 50 million acres, a sixth of

India's cultivable land, for its ten million landless families", and that he would never return to his Ashram until the target has been reached. The Land Mission has been extended to the gift of money, for the purchase of bullocks, seed and implements; gifts of wells; the gift of labour; and the gift of life dedicated to the work of the Land Mission.

A sick man, living on little but milk and curds, his love for the poor drives him forward. Every day the pattern is little changed. In some Indian village each morning at three or four o'clock a bell will ring through the darkness and soon the villagers see the tall figure of Vinoba Bhave swinging a lantern and walking swiftly ahead of his followers; they will hear the morning hymn sung as the company moves towards the next village, ten or sixteen miles distant, where hope will be born anew in the hearts of the outcast and landless.

8. A true revolution: the Kingdom of Kindness.

Let Vinoba himself describe his revolution:

"My aim is to bring about a threefold revolution. Firstly I want a change in people's hearts; secondly, I want to create a change in their lives; and thirdly, I want to change the social structure. Nothing can be achieved through pressure or force. If force is to be used, I am not required."

Contrasting *Bhoodan* with Communism, he says:

"Where they" (the Communists) "begin with loot and murder, I would begin with pity and kindness. When every heart feels that the present order is unjust, when pity is created and there is a proper understanding of the situation, then the right kind of legislation will come.

"I have faith in the human heart. Your attitude towards the rich will make the good as well as the bad amongst them join together against you. What does that mean but that the bad gain more strength? You want a revolutionary programme and think that a revolution cannot be brought about without hatred and bloodshed. But you are not revolutionaries at all. What you want is merely that those who are at present happy and powerful exchange places with those who are not. I do not call that revolution; I call that maintaining the *status quo*. *Bhoodan* is the only way in which the whole of our society can rise together to eliminate misery and not merely transfer misery on to someone else, which is what your self-styled revolutionaries wish to do. Through *Bhoodan* the rich can save themselves from destruction at the hands of the oppressed. For the poor I am striving to win rights. For the rich I am striving to win moral

development. If one grows materially and the other spiritually, who then is the loser?"

Of his assurance of success, he says:

"I am hungry for the love of all. To me there is not one single human being who does not possess divine qualities. All men and women, young and old, are but temples in which God hides. And thus I can approach them all without fear. With God's help I can enter every heart."

"Some call this an era of sin and degradation. But how can that be? If it was so, how could I, a humble devotee of God, have received thousands of acres in trust for the landless poor?"

"In Bhoodam we do not aim at doing mere acts of kindness, but at creating a kingdom of kindness."

9. Present position of Bhoodan.

By the beginning of 1956 Vinoba Bhave had collected about four million acres of land. Much time has been spent on the task of redistributing this land; this has proved a difficult problem, but about three hundred thousand acres have already been re-allocated.

Questions for discussion:

1. Vinoba Bhave stated that, but for the discipline of the life in Ashram, he might never have gained the confidence for his work and sympathy for the farmer. Do we underestimate the value of training in self-sacrifice and discipline?

2. Is there anything comparable in our country to the land hunger of the dispossessed villager in India? To what element of dissatisfaction does Communism appeal in England? Have we an answer comparable to that given by Vinoba Bhave?

Bible reading: Luke 17. 20-21; 1 John 3. 17-18.

Hymns: 12, 5.

SIR EDWARD ELGAR (born June 2nd, 1857)

NOTES BY IDA BOHLMANN

For brief biographical details reference may be made to *A World of Persons* (Adult School Study Handbook for 1949, pages 108-109). The following considerations serve as an introduction to the appreciative hearing of two pieces of music:

- (a) *Variations on an Original Theme (Enigma)* and
- (b) *Pomp and Circumstance March, No. 1.*

1. Early environment.

Edward Elgar was born in a village near Worcester, the fifth of a family of seven children. His father, a music dealer in Worcester and church organist, was unable to give his son a musical education even when his gifts became apparent. His mother was an avid reader and encouraged a like taste in her son. Evidence of his wide knowledge of literature, not only English, is found in the quotations which introduce many of his works.

2. The school of experience.

As a musician Elgar was almost entirely self-taught, receiving no instruction apart from the piano lessons at school, which he left at fifteen. As a small child he listened to his father's organ-playing in church and taught himself to play the instruments in his father's shop—violin, viola, 'cello and bassoon. His unhurried "growing up with" the instruments of the orchestra taught the sensitive boy to appreciate the capacity of each, whether as a solo instrument or as a voice in an instrumental ensemble. Browsing among all kinds of music he gradually picked up the elements of theory. At twelve he began to compose.

He became in due time an active member of various local musical societies, writing much vocal and instrumental music for the Glee Club, which he was soon conducting. The pursuit of a musical career in so small a community called for versatility and inventiveness and Elgar was often obliged to adapt

and rescore pieces and even compose new ones for the incomplete and often rather oddly constituted instrumental groups to which he belonged. In this laborious way he achieved in the course of years a mastery of every detail of composition for the orchestra.

3. The content of Elgar's music.

Little in the way of new music of value penetrated to the quiet backwater of Worcester. Nor did the occasions for which Elgar was asked to write music afford much scope for the education and refinement of taste. It was his wish—one which remained constant throughout his life—to give simply what people wanted. He "believed in inspiration" and he found it all around him, particularly, perhaps, in his native countryside. Equally firmly he believed in his power to communicate what was his to give and to satisfy the demands made upon him. Of his music he said: "I put the whole of myself into it. I keep nothing back." Among composers of our time he was one of the last to keep in touch with the musical public at large—the English musical public.

4. The greatness of Elgar.

Many feel this to rest chiefly on his power to give a voice to the spirit of his time and place—England at the end of the Victorian and during the opulence of the Edwardian age. "Here is the music of peace and plenty. Pomp and Circumstance and Buckingham Palace and the Mall and Westminster, all poised in a crescendo and cadence of fulfilment—*nobilmente*" (Neville Cardus). Elgar was "a full and human being"—not afraid of vulgarity (*Pomp and Circumstance*) nor yet shrinking on occasion from giving full expression to his deepest mystical experience (*The Dream of Gerontius*). Elgar's music is essentially English—of the blood and soil, grounded in the familiar day-to-day life of English people. This no doubt goes far to explain why it has not been accepted abroad, in spite of early recognition by a few outstanding musicians, such as Hans Richter and Richard Strauss.

A question:

Elgar developed his gift "the hard way". Was this necessary if he was to become the mouthpiece of popular feeling?

Did the gain outweigh the loss of advantages a more academic discipline might have given?

He is felt by some to be "lacking in taste". (The same has been said of Beethoven and Brahms.)

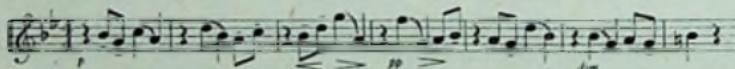
5. The music.

(a) *The "Enigma" variations.*

This best known and loved of Elgar's works is dedicated to his friends whom he portrays, affectionately and often humorously, in the fourteen variations. Its production, in 1899, raised him, at the age of forty-two, at once to the front rank of composers.

The name given to the original theme, "Enigma", is still a subject for argument as to its meaning. Some suggest that it may be based on some well-known tune such as "Auld Lang Syne". A. J. Jaeger (the subject of the Nimrod variation) thought that it was just "a bit of Elgar's humour". No doubt he was right.

Notes are here given on certain of the variations. A suitable selection for playing in schools might be the theme-with variations 1, 8, 9, 12 and 14 (Sides 1, 4, 6 (first half) and 7 of records C.3692-5). Some schools may care to devote an extra "spare" hour to a fuller study of this delightful work. Others, again, may want more time for discussion and more detailed study. The theme, with variations 1, 9 and 14 might meet their need. *The Theme* itself is full of interesting detail.



Note (a) the omission of the first beat in the melody in all the bars of the section here given; (b) the quaver figure appearing alternately in the second beat in one bar and in the fourth beat in the next; (c) the drop of a third in every bar except bars 3 and 4, where we have a falling seventh; (d) the shape of the melodic line rising to its peak in the third bar. The melody has an elusive quality, which does not allow it to be easily grasped. At the end of the musical sentence given in the quotation, note, when listening, the richness added by the entry of the woodwind instruments.

Variation I (C.A.E.). A lovely melody, dedicated to the composer's wife, is sustained by the flutes, over a very soft, undulating string accompaniment. It rises to a powerful climax, and as this subsides the bassoon is heard with moving effect.

Variation V (R.P.A.). Here we have a lovely, rather sad, tune played broadly by the strings, alternating with a crisp, dancing measure by the wood-wind. It depicts the changing moods of a friend who was very fond of listening to chamber music.

Variation VI (Ysobel). Elgar in whimsical mood. The subject of this portrait was a student of the viola, which is prominent throughout.

Variation VIII (W.N.). All who listened to the B.B.C. broadcasts of the Galsworthy novels will recognize this graceful music, with its rhythmic delicacy and charm.

Variation IX (Nimrod).



This, the best known and loved of all the variations, is said to be not so much a portrait of Elgar's friend Jaeger (German for hunter—hence Nimrod) as a monument to the close friendship between the two men. The Adagio movement, it is thought, may commemorate discussions on the subject of Beethoven's slow movements. There would appear to be much of Beethoven in the highly-charged emotional intensity. Does Elgar here strain to say something that is beyond the power even of music to express?

Variation X (Dorabella). Little staccato passages in the wood-wind keep up a chattering conversation with the muted violins. Presently the viola enters with a gracious solo passage. It is all very feminine and altogether charming.

Variation XII (B.G.N.). This is easy to listen to and one of the most beautiful of the variations. It is dominated by the 'cello, which opens and closes the movement with the same two solo bars of great beauty.

Variation XIII (—. —. —.). The picture of a calm sea, "too full for sound and foam". The "calm sea" motif is quoted from Mendelssohn's overture *Calm Sea and Prosperous Voyage*. It is played very softly first by clarinets and then by trumpets and trombones over a darkly undulating accompaniment of drums and strings. An experience rather than a scene is communicated.

Variation XIV (E.D.U.). Finale. This is Elgar's self-portrait. It depicts his long struggle for recognition. The first

sixteen bars are gaily, almost swaggeringly, confident and lead to an outburst of defiant energy. This having exhausted itself gives place to a more relaxed and tranquil mood, which presently ushers in the splendid "Nimrod" theme played *grandioso* on clarinets, trumpets and trombones. The careful listener meets again or catches allusions to some of the friends introduced in earlier variations, but now assimilated, as it were, by the virile character of the composer himself. The music ends on a note of serene assurance.

(b) Pomp and Circumstance March, No. 1.

This was composed some years later than the Variations. The trio, better known as the setting of *Land of Hope and Glory*, forms the basis of the final chorus of Elgar's *Coronation Ode*, which was first performed in 1902 to celebrate the nation's thankfulness at the recovery of King Edward VII. The enthusiasm on this occasion was such that Elgar was brought five times to the platform, after which the concert promoter came forward to beg the audience to allow the concert to proceed. The music speaks for itself.

Gramophone records:

Enigma Variations: H.M.V. C. 3692-5 (6s. 7d. each); H.M.V. D.B. 2800-2 (9s. 5d. each); H.M.V. A.L.P. 1153 (39s. 7½d.)
H.M.V. A.L.P. 1204 (39s. 7½d.).

Pomp and Circumstance March, No. 1: H.M.V. D.B. 1801 (9s. 5d.); Columbia D.X. 1561 (6s. 7d.).

Music:

Score of the Variations. Novello and Co. Ltd., or from a library.

Pomp and Circumstance March, No. 1. Arrangement for Piano Solo. Boosey and Co.

Suggested Bible reading: Ecclesiasticus 17. 1 to 13.

Suggested Hymns: 4, 369.

"Sussex Landscape." Procure your postcard reproduction of this picture NOW, in time for the Study (pages 158) on August 25th.

(b) WHITSUNTIDE: "POWER TO BECOME SONS OF GOD"

Method: *Notes as to method are on page 80.*

As an introduction, read "Whit Sunday" (Joseph Beaumont). *O.B.C.V.*, page 219.

1. The predicament.

Two accounts may be read which describe, in terms of the contemporary tradition, the despair of the man without knowledge of spiritual power.

2 Esdras VII, verses 62-64, "And I answered and said, O thou earth, wherefore hast thou brought forth, if the mind is made out of dust, like as all other created things? For it were better that the dust itself had been unborn, so that the mind might not have been made therefrom. But now the mind groweth with us, and by reason of this we are tormented, because we perish and know it."

The Pilgrim's Progress (John Bunyan), page 11, paragraph 1, from "As I walked . . ." to ". . . What shall I do?"

The modern climate is not so much active despair as doubt and passive disillusionment. The answer to both despair and disillusionment is in an understanding of Whitsuntide, the festival of God-in-us.

Hymn: *F.H.B.* 332. "Eternal Light."

Readings: Acts 1. verses 1-9; Acts 2. verses 1-4.

Think on these things.

2. The evidence of the power.

The clearest evidence of the activity of the Holy Spirit is a quality of character. The attitude of the disciples, for example, was changed:

From fear to boldness: read Luke 22. verses 51-61; Acts 2. verses 12-18, 22-24, 32-37; Acts 4. verses 13-14.

From grasping to sharing: read Mark 9. verses 33-35; Acts 4. verses 32-35.

From vengefulness to forgiveness: read Luke 9. verses 51-55; Acts 7. verses 54-60; 1 John 4. verses 10-21.

"Beloved, let us love" (Horatius Bonar). C.P. 539; M.H.B. 444.

"Rugby Chapel" (Matthew Arnold). O.B.C.V., page 445, line 9 ("Yes, I believe . . .") to end, page 446.

"The Life of the Spirit and the Life of Today" (Evelyn Underhill), quoted 1937 Handbook, page 22.

"Away with our fears" (Charles Wesley). C.P. 207, verses 1, 4, 5; M.H.B. 278, verses 1, 5, 6.

Hymn: F.H.B. 338. "Veni, Creator Spiritus."

Think on these things.

3. The scope of the power.

The spirit-filled may exhibit extraordinary gifts:

Read: Acts 3. verses 1-11; Acts 6. verse 8; Acts 8. verses 5-8; Acts 9. verses 32-35; Acts 28. verses 1-6.

Or they may show ordinary virtues to an extraordinary degree:

Read: Galatians 5. verses 22-23; James 3. verses 16-18; 1 Peter 3. verses 8-11.

One of these extraordinary ordinary qualities is fellowship. The early Christians referred to themselves as "the fellowship".

Read: Acts 2. verse 42; Galatians 2. verses 9-10; 1 John 1. verse 3.

"O Holy Spirit, God" (Percy Dearmer). M.H.B. 279.

"The Kingdom of God" (Francis Thompson). O.B.C.V., page 516.

Hymn: F.H.B. 250. "Love Divine."

"So then, I ask you to look at the measure of the immeasurable power that works in Christian men. 'According to the working of His mighty power which He wrought in Christ . . .' (Ephesians 1. verses 19-20). The possibilities of human nature are manifest there. If we want to know what the Divine power can make of us, let us turn to look upon what it has made of Jesus." (Alexander Maclaren).

"An Acclamation" (Sir John Davies). O.B.C.V., pages 80-81, verses 1, 2, 3, 4, 9.

Think on these things.

4. The nature of the power.

The power of the Holy Spirit as seen in men is the power consequent on a relationship with God. It is the result—as well as the cause—of a family likeness.

Read: 1953 Handbook, page 181, last paragraph (5); also the first paragraph of page 182, beginning at “. . . we see that the relationship. . .”.

Read: Hebrews 2. verses 6-11; Galatians 4. verses 1-7; John 1. verses 11-13; Romans 8. verses 8-16; 1 John 3. verses 1-2.

Hymn: *F.H.B.* 348. “The indwelling God.”

Think on these things.

“St. Patrick’s Breastplate.” *M.H.B.* 392, verses 4 and 5; *E.H.*, verses 5, 8; *C.H.*, verses 4, 5. Or *F.H.B.* 336. “God be in my head.”

SECTION VI

“The Acts of the Apostles”**A STUDY IN CONFLICTING AUTHORITY**

NOTES BY GEORGE LLOYD

INTRODUCTION

Read the parables of the wineskins and the garments (Matthew 9. 16-17). Christianity tore apart and burst those institutions which were too old and inelastic to accommodate themselves to the new force. *The Acts* shows the beginning of the disruption. Like Methodism in eighteenth-century England, Christian practice in first-century Palestine did not set out to destroy but to fulfil the existing religion, though in fact creating an authoritarian system. If diplomacy instead of evangelism had been the method of the early church, a synthesis might have been made of Judaism and Christianity; but then the gospel might not have come to Europe, or might have come in a very different form. The Christian Church “began with a bang” whose reverberations are still echoing around an incredulous world.

(a) THE CONFLICT WITH EXISTING AUTHORITY**1. Introductory.**

The conflict with authority recorded in *Acts* is only a continuation of that recorded in the *Gospels*. Just as Jesus was hated by those whose traditional attitudes towards religion were challenged by His teaching, and suspect to those whose political stability seemed threatened by His activities, so the early church was attacked by the same groups, the *Pharisees* and *Sadducees*.

2. Attempted compromise.

If we wish to think ourselves back into the first century, it is helpful to think of all the points at which authority touches us. The authority of the family requires us to do certain things (*Discuss what*). The authority of our religious group requires certain observances, payments, and attitudes, e.g. to gambling, tobacco, alcohol and compulsory military service. The authority of the State imposes responsibilities for paying taxes, maintaining order, educating children, etc. Consider the readjustments, unpleasantness with your relatives, the ostracism of your group, and probable imprisonment for sedition or civil disobedience, that would follow your sudden conversion to Communism, Jehovah's Witnesses, or any other unorthodox faith. The early Christian tried at first to avoid these consequences. Read Acts 2. 46; 3. 1; 5. 12 and 42. Christ was the fulfilment of the law, and it was natural to continue to worship in the Temple. There was no need, it seemed, to deny any article of their Jewish faith. But the differences were greater than they realized.

3. Opposition of the Sadducees in the Temple.

The Sadducees were the ruling aristocracy, supreme in politics and worship. Since the return from exile the power of the Priesthood had increased, until, by the time of Simon Maccabeus (see Psalm 110) and his successors, the High Priest was also the king. The Romans abolished the kingdom, but acknowledged the supremacy of the priesthood. By the time of Jesus, the High Priest's family formed the civil government of Judaea, under the Roman Procurator. They were the leading Sadducees, worldly in spite of their exalted priestly functions, confining religion to formal external observance, and discouraging theological speculation upon such matters as the immortality of the soul.

When Peter and John healed the lame man in the temple (Acts 3. 1-11), they created such a disturbance that they were arrested by the temple police, commanded by the Deputy High Priest. Their public support of a condemned criminal and assertion that he had risen from the dead flouted the one article of faith, negative though it was, that distinguished the Sadducees. The attempted compromise of Judaism in the Temple and Christianity in private houses was bound to break down in face of such behaviour and such ideas.

No drastic action was taken by the Sadducees against Christians at this stage. The Sadducees were always unpopular, and it may have been, as the writer of *Acts* says, that the popularity of the miracles was so great that punishment of the healers would have brought about one of those sudden tumults so feared by the Sadducees and their Roman masters. The miracles continued and Peter and John were imprisoned. Their escape and renewed preaching in the Temple about the resurrection of Jesus and the New Life exasperated the Sadducees. They would have had them stoned to death, but the Pharisees had the punishment reduced to scourging. They had still to realize that Christianity was not a kind of Pharisaism.

4. The opposition of the Pharisees in the Synagogue.

The climax of the conflict between the authority of orthodox Judaism and the young church was precipitated by the zeal of Stephen. This time the scene was the synagogue, where the influence of the Pharisees was strong. Synagogues, probably a late development of Jewish religion, were associations for worship and for study of the Law and Prophets. Those named in *Acts* 6. 9 were maintained for the benefit of Jews from various parts of the Dispersion during their visits to Jerusalem. Stephen brought such startling interpretations of the Law that he was arraigned before the Sanhedrin on a charge of blasphemy. There Stephen angered the Sadducees by his attack on the authority of the Temple (7. 48), and, by his denunciation of Jewish apostasy (7. 51-53), roused the Pharisees to murderous fury. Since the Pharisees had the support of the people, there was no rescue for Stephen when he was hustled to the place of execution.

Led by the fanatical Pharisees the Jews then broke up the Christian churches (synagogues?) in Jerusalem. Saul, one of these leaders, would have extended the persecution to Damascus. His conversion to Christianity focussed Jewish hatred upon one person. Determined efforts were made to assassinate him (9. 23-25; 23. 12-33). The seriousness of the second attempt may be measured by the assassination of the High Priest himself, some years afterwards, for affronting the pride of these extremists. Hostility to Paul was inveterate, but the persecution of the Church in Jerusalem was temporary (9. 31). Except for one other outbreak, for political rather than religious reasons (12. 1-3), "then had the churches rest throughout Judaea."

Jerusalem again was the centre for Christianity, as for Judaism, until the destruction of the city in A.D. 70.

After Chapter 12, *The Acts of the Apostles* becomes the Acts of the Apostle Paul. Since he operated from Antioch, the capital city of the vast Roman province in which Jerusalem was not even the equal of our county towns, we hear little of what happened in Jerusalem. Paul had many clashes with authority, but they were due much more to local or personal causes than to general principles, and so are outside the scope of this study.

5. Roman tolerance.

The subsequent history and character of the Jews has overshadowed the reputation they had in the Ancient World, as the most ferocious of mercenary soldiers and the most turbulent of subject races. They had privileges of self-government unheard of elsewhere in the Roman Empire, but only because their priests and rabbis and rulers of synagogues were more effective magistrates than Roman soldiers. Consequently, at this point of history, Christians did not suffer at the hands of the Romans except when they were the cause of tumults. These riots had in the past led to the dismissal of one procurator after another, until appointment to Judaea became in popular belief a mark of Imperial enmity towards a Roman politician. The danger of rebellion was very great. The officer who arrested Paul (21. 38) thought he had captured a notorious rebel who, claiming to be Messiah, had led four thousand fanatics to battle on the Mount of Olives.

NOTE.—There is little record in *Acts* of the horrors of the last twenty-five years before the destruction of Jerusalem, though we know from other sources that, during the period of *Acts*, there were four years of revolts, suppressions, disorder and famine. This, among other reasons, has led to the theory that *Acts* is a composite document, the first part written by a Jerusalem Christian not later than A.D. 45 and the other by St. Luke later. It is with the earlier part only that these studies deal in detail.

For discussion:

1. Consider the extent to which Christians compromise with an anti-Christian society to-day. Is compromise justifiable?
2. Can you think of any parallels between the Roman attitude to Judaism and Christianity and the British attitude to indigenous religions in colonial territories?

Bible reading: Acts 2. 1-21.

Hymns: 5, 409, 410.

(b) THE NEW AUTHORITY OF THE CHRISTIAN CHURCH

1. "By what power or in what name?"

Read Acts 4. 1-12. The apostles, brought before the chief Jewish authority to be questioned about the healing in the temple, are asked the authority for their actions. The wording of the question suggests that its purpose may have been to obtain an admission of magical practices. The answer clearly brings out the special nature of the Christian authority. Behind the High Priest were centuries of institutional authority. Against him stands a handful of men and women, claiming the authority of a person. "It is high time that all of you and the whole people of Israel knew that it was done in the Name of Jesus Christ of Nazareth! . . . It is by His power that this man at our side stands in your presence perfectly well . . . In no one else can salvation be found."

The Acts bears witness to a transforming religious experience, but the attempt to put that experience into words is confusing. Later meditations upon experience led to doctrinal formulations, but in *Acts* these doctrines are only implicit. The apostles felt they had their authority from God, whether they spoke of God, or the Holy Ghost, or Jesus of Nazareth. They felt a tremendous new life and energy which they had sensed in Jesus, and they spoke about it in various ways. We shall understand the nature of the Christian authority better if we study some of these ways.

2. God the Father.

The first Christians worshipped the Immanent and Transcendent God as manifested by the prophets of Israel: "Well spake the Holy Ghost by Isaiah the prophet" (28. 25). Though they did not use the term "God the Father" the same thought is behind such expressions as: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. . . . Of a truth against thy holy child Jesus both Herod . . . and the people of Israel were gathered together" (4. 24, 27). God was the source of Jesus and the Holy Spirit, e.g. "the Holy Ghost whom God hath given to them that obey Him", (5. 32) and "God anointed Jesus of Nazareth with the Holy Ghost and with power" (10. 38). His command was irresistible: "We ought to obey God rather than men" (5. 29), and "What was I that

I could withstand God?" (11. 17). Paul did not feel that in conversion from Judaism to Christianity he had transferred allegiance from "God, whose I am, and whom I serve" (27. 23).

3. The authority of God the Holy Spirit.

In the Law and the Prophets there are many references to the Spirit, which is used almost synonymously with God, e.g. Genesis 1. 2: "And the Spirit of God moved upon the face of the waters." Where there is a distinction the term means "the creative and vitalizing force of the world" (Blunt). In the later writings, and during the period covered by the Apocrypha, the references to the Spirit increase. The coming of Messiah was felt to be imminent, and by the time of Jesus popular belief was that Messiah's advent would be marked by special outpourings of the Spirit (2. 16-22). Jesus taught that the Holy Spirit would guide the disciples when he had left them. For St. John that guidance began on the morning of Easter. "That is not inconsistent with the record of Acts that there was a signal manifestation of the power of the Spirit at the ensuing feast of Pentecost" (Temple).

From that moment the Holy Spirit was an irresistible force. "The Spirit did not come at Pentecost to impart sweet influence, but to deafen and dazzle and stun, and to make respectable men and women behave as if they were drunk; he wasn't a gracious willing guest (if 'gracious' be taken to suggest, as it usually does nowadays, agreeable manners); he was an imperious and terrifying master" (Macphail). By his power buildings were shaken. By his power the apostles "spoke with tongues and prophesied" and healed the sick. By his power Stephen, "a man full of faith and of the Holy Spirit", was able to confuse his opponents, "and they were not able to withstand the wisdom and the Spirit by which he spake" (6. 10). It was because Ananias "lied to the Holy Ghost" and Sapphira "tempted the Spirit of the Lord" that they fell down dead. "The Spirit of the Lord" guided Philip to the Ethiopian, testified to the wisdom of Peter's baptism of the Gentiles (10. and 11.), chose Paul for missionary work (13. 2), and directed him to Europe (16. 6-10).

4. The authority of Jesus Christ.

Though the Holy Spirit was the source of Christian authority, the apostles did not feel that the Spirit was in any

way separate from Jesus. During his lifetime they had acknowledged Jesus to be Lord and Messiah. Belief in his resurrection was the foundation of their religion. Even after his death, they felt his companionship and authority at all times. They had not yet asked whether he was God or man. "The spiritual experience which became theirs as His disciples prompted ascriptions of praise rather than doctrinal theories." Nor did they question whether the Holy Spirit was identified with the Risen Christ. Both were sources of power and authority. The first condition of admission to the church was, "Believe on the Lord Jesus." The second was baptism "in the name of Jesus Christ". "In the name of Jesus of Nazareth rise up and walk" was the authoritative expression of healing power in Acts 3. And a few hours later Peter declared: "In the name of Jesus Christ of Nazareth . . . doth this man stand here before you whole. . . . There is none other name under heaven given among men, whereby we must be saved." It was an inspired moment when Peter was the first to articulate a profound spiritual truth, though perhaps he did not realize fully the implications of what he said (cf. "Thou art the Christ").

5. The authority of the Church.

(a) *The first Legislative Council.*

Even in the first months of its existence the Christian Church found it necessary to appoint an executive. Christ was the King, but the apostles were his chief ministers or bishops, and the deacons their agents. The first clash with their authority was the attempted withholding of property by Ananias, and the result must have been to strengthen that authority. Before the new Church could develop a more complex organization, however, persecution scattered the liberal Christians and drove the more conservative underground. When the crisis had passed, the apostles remaining in Jerusalem were accepted by the Churches of the Dispersion as a legislative body with power to control all Christians.

(b) *Some of its decisions.*

Thus Peter was sent into Samaria to investigate reports of conversions in a very unpromising area (9. 31-43). When he returned to Jerusalem and reported that not only were the despised Samaritans true Christians, but that he had actually baptised a Roman soldier, he was rebuked by his more conser-

vative fellow apostles. The fire of Pentecost seems to have died down in Jerusalem as it blazed in Lydda, Joppa, and Caesarea, but its effect was still strong enough for the Jerusalem council to recognize in Peter's evidence a greater authority than itself: "When they heard these things, they held their peace and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto Life.'" Later on, news of converts in the provincial metropolis of Antioch prompted the same kind of mission of inspection, this time by Barnabas (11. 22). He found a genuine faith and, with Paul's help, added many more to the Church in Syria and Asia. Eventually there was so much dissension between the more liberal and more conservative Christians over the application of specific Jewish rites that Paul and Barnabas were sent specially from Antioch to ask the ruling of the Jerusalem council. The details of the debate in Acts 15. are omitted. There was evidently strong opposition to any liberal practice, but the combined witness of Peter, Barnabas, and Paul once more persuaded their fellows that the Holy Spirit did not always confine itself to human conceptions of its proper scope. The "decree" was worded, however, to apply only to certain Christians—"the Gentiles in Antioch, and Syria, and Cilicia". Paul's letters show that elsewhere the concessions had to be fought for. (See Galatians 5: 1-7.)

In conclusion, it is worth remembering that, in spite of its narrowness of outlook, the earliest Christian hierarchy never rebelled against the Holy Ghost. Can as much be said of ours?

For discussion:

Is it inevitable that organization should eventually quench the Spirit in religious societies?

Books:

The Young Church in Action (a new translation of The Acts).

J. B. Phillips. (Bles. 10s. 6d.)

The Way, the Truth, the Life. J. R. Macphail. (O.U.P. 10s. 6d.)

The Acts. Clarendon Bible, edited by A. W. F. Blunt. (O.U.P.)

A New Commentary on Holy Scripture. (S.P.C.K.)

Readings in St. John's Gospel. William Temple. (Macmillan.)

Reading: Acts 4. 1-12.

Hymns: 87, 70, 413.

Section VII

The Transfer of Power

NOTES BY WILFRID H. LEIGHTON

(a) FROM EMPIRE TO
COMMONWEALTH

1. Towards independence.

The Colonial Powers, especially France, the Netherlands and Britain, are witnessing the transformation and even the disintegration of their respective empires, largely as the result of the growing self-consciousness or the nationalism of the dependent peoples in whom the spirit of anti-colonialism is active. In the British Commonwealth of Nations we are in the process of handing over our control and converting the diversity of peoples in the colonies into a community of free and independent nations.

Three stages mark this development:

- (i) *The growth of the Dominions.* Canada, Australia, New Zealand and South Africa were peopled largely by British settlers (South Africa also by Dutch), so the achievement of independence was comparatively easy.
- (ii) *The Independence of India, Pakistan, Burma and Ceylon* was finally achieved in 1947-1948, and proved to be more difficult because in each case there were deep racial and religious issues rooted in thousands of years of history.
- (iii) *The change-over from Dependence to Self-Government in the Colonies.* This is our problem in the middle twentieth-century, involving over 77,000,000 people.

2. No two alike.

History, geography, religion and social conventions call for different approaches in every one of the colonies. Most of

them are "plural societies", so that in one colony there may be Chinese, Indians and Malayans or Africans, Indians and Europeans, not to mention the difference between primitive tribes and learned Brahmins or educated Chinese. Moreover, whilst in Britain we may have claims to self-government on the part of Scots and Welshmen, there is the sense of all being British. In many Asian and African colonies there is a deep sense of tribalism, but little feeling of being part of a nation, though this feeling is growing and must grow if self-government is to be achieved. In Malaya there is only the dawning of the sense of being a Malayan, whilst in Kenya, despite the irruption of Mau Mau, the idea of Kenya as a nation is rarely expressed. In India, again, in spite of all that the Congress Party used to say about Britain's policy of "divide and rule", the cleavage between Hindu and Moslem has produced not a united India, but India and Pakistan.

3. The growth of Representative Government.

The nineteenth-century form of colonialism was to acquire territory by negotiation, conquest or trade, and to send out a governor with a few officials and a company of troops to rule the colony. The governor usually created a council representative of the tribes, in whose name proclamations would be made. Courts were set up to administer a mixture of local and English law. Social services such as education (generally provided by the missionary societies) and public health were developed. With the growth of trade and commerce, government became extended, and more officials from Britain were sent out, whilst a legislative assembly, made up of members from a nationalist movement together with members nominated by the governor, took shape. A further stage was the creation of an executive council, part elected by the legislative assembly and part nominated by the governor, and this became responsible for some of the administration. Members of the Executive became heads of departments controlling highways, public services, health and education. Subjects like defence and foreign policy were "reserved" to the governor alone. The Colonial Office in Whitehall was the final authority.

It was during this period that the policy of trusteeship, advocated and practised by Lord Lugard in Uganda and Nigeria, became the guiding principle in the development of the colonial empire.

4. The transition to Self-Government.

When a nationalist party has been formed, its aim is to hasten self-government on the assumption that this is better than representative government—part colonial and part native—however good. Hence the tensions which have developed in recent years between governments and legislatures. Government, however, is always a complicated and exacting business, and self-government a matter of evolution. The transition, therefore, from representative to self-government takes time. As Sir Ivor Jennings so clearly puts it: "The electors have to get used to the exercise of the franchise; communal claims may have to be sorted out and incorporated in the larger patriotism; a public service, staffed mainly by local people, has to be developed; the parliamentary majority has to learn to accept leadership; persons capable of functioning as ministers have to be discovered and encouraged."

Some subjects call for emergency action, such as defence and external affairs. Sometimes even some internal matters require action by the Governor; the budget may not be passed by the legislative Assembly; there may be communal riots or tribal conflicts, or a political party may create disorder, as happened recently in British Guiana, or a constitutional crisis may occur, as was the case in Uganda in 1953. Precautionary powers are, therefore, necessary. Representative government must be made to work as part of the educative process and the development of responsibility.

Precautionary powers are by their very nature negative. Positive methods must also be adopted. These are as follows:

- (a) *The budget* is made the concern of a finance committee. This consists of unofficial members under the chairmanship of the Colonial Treasurer who is generally a civil servant appointed by the Colonial Office.
- (b) *A Cabinet* containing native members is made responsible to the Legislative Assembly.
- (c) *Division of responsibility.* One part of government is vested in officials responsible to the Governor, the other in ministers responsible to the Legislature. This happened in India under the constitution of 1935. Ministers representing departments of government formed a Council of Ministers, but the Viceroy retained special responsibilities and reserved powers. When war was declared in 1939 the Council of

Ministers resigned, as it was understood they would, but they had learned what it meant to share in government. In the 1931 Constitution of Ceylon the Government was divided between seven native ministers and three European officials. All were responsible for the budget, though the officials had no vote. In the Jamaican Constitution of 1944 it was fifty-fifty. The Executive Council contained three officials, two nominated members and five members elected by the House of Representatives.

(d) *Committees of the Legislature* take over all the important departments of administration. They can be cumbersome and lead to departmental rivalry, but they are "educative".

5. Adaptation and freedom.

There is no one way, one rule or one principle which will fit every case of colonial advance. If there is a principle it is that the kind of government must fit the facts of the situation. Democracy can take different shapes, and when self-government has been achieved the colony must have the right to determine its future either within or without the Commonwealth. Burma has gone out. Whether this was wise, time will tell. India and Pakistan have become republics yet remain within the Commonwealth. The crown used to be the link of Empire, but now the Queen is Queen for the majority of the members, and for the rest she is Head of the Commonwealth.

6. Problems of administration.

(a) Communalism and sectional interests.

In some colonies, like Malaya and Kenya, there is a real problem of communalism. "Can you expect," asks Sir Ivor Jennings, "the public services to be staffed by the ablest young men of Malaya or Kenya without reference to race or religion? Suppose you have a Chinese Prime Minister, a Malay Minister of Education, an Indian Permanent Secretary, and a Ceylonese Chief Clerk; would they work together for the good of Malaya? If there is a Malay Minister of Education, will he do his best to develop primary, secondary, and university education through the medium of Chinese? If the Malays are interested in agriculture, the Chinese in industry, and the Europeans in tin and rubber, will they try to develop all three with equal energy and

initiative? This communal problem lies at the root of colonial self-government, for without effective partnership efficient administration is impracticable."

What could help to unify the different communal interests?

(b) The right man for the job.

Another problem concerns the training of the right kind of administrators. Nearly all senior officials in law and in the public services are men of the Colonial Service. They are not without their faults, as readers of *A Passage to India*, by E. M. Forster, or some of the novels of Somerset Maugham, will recall. They can be aloof, superior and clannish, but they often have a tradition of culture and integrity fostered by university life in Great Britain. They have also acquired an experience of dealing fairly and objectively with under-developed peoples. Self-government will mean their replacement by natives who need the education equivalent to the European, the moral training to resist bribery and corruption, and the objectivity which will enable them to do justly and to walk humbly, if not before God, before their fellows. Some of the problems of the Gold Coast to-day are the result of lack of experience and of a sense of objectivity by native administrators. In Africa, in Malaya, and in the West Indies few families can provide the home influence or the means to an education suitable for those who will be increasingly called to hold responsible posts in the administration. Yet these posts must be filled by natives.

7. Creative withdrawal.

Politicians are more numerous than either good judges, lawyers or administrators, yet self-government means the handing over of law and administration to native hands. The politicians want to hasten the departure of the British. Our part is to help in providing the opportunities through education, through training, and through practice for this to be effective without danger to the political, economic and social well-being of the colonies. The clash to-day is between colonialism and nationalism, but behind the conflict a bigger issue is to train the new administrators who will take over when we have "abdicated". The success of this will determine the future of the Commonwealth.

Bible reading: Luke 22. 24-27.

Hymns: 16, 14, 4. .

(b) NIGERIA

Ours is a political age, and in the British Empire and Commonwealth it is an era of constitution-making. Nigeria offers a good example of this and also of the problems which are involved in the handing over of authority.

1. Size, population and diversity.

Nigeria is the largest colony in the Commonwealth, with an area, including the Cameroons, of 373,250 square miles (the United Kingdom has 94,205 square miles), and a population at the census of 1953 of 31,180,000. There are three regions: the Northern, covering two thirds of the total area, with a population of about 17 millions; the Western Region, with a population of about 6.5 millions, and the Eastern Region with nearly 8 millions. Both the latter Regions are about equal in size. The capital, Lagos on its island, together with an adjacent strip, has always been independent of the provincial groupings, having its own Commissioner directly responsible to the Governor. The Cameroons are under trusteeship by Britain and call for special treatment.

"Sociologically the peoples of Nigeria fall into three broad divisions which may in turn be related to the physical and climatic differences in the north, west and east, which affected early tribal movements within these areas. Thus, in the open plains of the northern provinces . . . are to be found the highly organized Hausa Emirates in which the civilization of Islam has been established for centuries. In the tropical rain forests of the south-west are also to be found considerable native States, such as the kingdoms of Yorubaland and Benin, whose political structure is equally highly organized but differs entirely from the Moslem Emirates; while the creeks of the Niger Delta and the hills and forests of the south-east are inhabited by tribes, numerically important, whose traditional social organization recognizes no larger unit than the family or kinship group." (From the Colonial Office White Paper Cmd. 6599. March, 1945.)

2. History in outline.

Early accounts from Arab travellers speak of a peaceful and orderly people of farmers, hunters and craftsmen, mostly living in villages, but refer to towns like Benin, Oritsha, Calabar and Lagos which were certainly developed in the

seventeenth century. Ibadan, like most European settlements, began as a military camp.

The Portuguese in the fifteenth century, inspired by their Prince Henry the Navigator, discovered the Gold Coast. The Dutch, the French and the English followed and gave the names Grain, Ivory and Slave to the coasts they explored. Then came the period of the Trading Companies and the competition between the Colonial Powers for slaves to supply the sugar plantations in the West Indies.

In 1879, Sir George Goldie grouped together a number of trading companies under the name of the United Africa Company. In 1886, the Company was given a royal charter and became the Royal Niger Company, empowered to administer justice and maintain order in areas negotiated with African rulers. In 1887 a British protectorate was proclaimed over these territories.

In 1899, the British Government took over the administrative and military assets of the Company, and in 1900 appointed Sir Frederick Lugard as High Commissioner to the Protectorate of the Northern Region. The same year the Colonial Office took over from the Foreign Office the Niger Coast Protectorate, which together with Lagos was renamed Southern Nigeria.

In Northern Nigeria, Lugard put into practice his principle of indirect rule which he had introduced so successfully in Uganda. He made the Fulani Emirs responsible to him for putting down slavery, but left them to rule their peoples (according to custom) under the supervision of British officials (1903).

In 1914 Lugard joined the governments of north and south into one, but this did not ultimately succeed, and in 1939 Southern Nigeria was divided into the Eastern and Western Regions under Chief Commissioners.

3. Government begins in the village.

Real democracy, which may have many forms, is not a system which is imposed and works from the top downwards, but a growth rooted in the life of ordinary people. It begins in the village assemblies like a parish council. This is where it begins in Nigeria, which is predominantly an agricultural country where the majority of the people live in villages. Either as an individual village or in groups of villages in the north and west the electors choose a Headman who with the help of a council

is responsible for the collection of taxes and for law and order. He is paid a small salary, but not enough to live on. In the Eastern Region his work is largely done by a council formed by a number of villages.

4. Districts and divisions.

A District may cover an area of several thousand square miles containing 20 to 30 thousand people. There may be Heads of Districts in some parts, but in the north and east councils have been set up. Districts make up a Division, and the whole of Nigeria is broken up into Divisions differing in size and population, but all in the charge of a District Officer. To him the heads of native administration, Emirs and Chiefs, are responsible. There is thus a dual form of rule—native and colonial.

5. Provinces and Regions.

Divisions make up Provinces. Each Province is under the charge of a Resident aided by a technical staff. He is responsible to the Chief Commissioner for the safety, good order and welfare of all in the Province. He himself is a member of the Provincial House of Assembly. He keeps in constant touch with the Emirs or Chiefs, whom he advises but does not rule. He is also the social as well as the political head of the province.

Provinces make up Regions, which are now under Chief Commissioners who are aided by representatives of departments such as Education, Medical Services, Agriculture, Public Works, Police, Posts and Telegraphs. Each Region has its House of Assembly, which contains provincial members and some nominated members, i.e. members suggested by the Provincial Meeting but nominated by the Governor. Under the present constitution (1954) the Eastern Region has a House of Assembly which is made up of fully-elected members, with only the Speaker appointed by the Governor of the Region.

The origins of representative government in Nigeria are to be found in the old Colony of Lagos, where, soon after its occupation by the British in 1861, a small nominated legislative council was set up to advise and assist the Governor. It continued until 1922. Then a legislative council for the Colony and the Southern part of the Protectorate was set up which, though it had an official and non-African majority, included the first elected Africans in any legislature of British tropical

Africa. This Legislative Council remained in being unchanged until 1946. During the same period there was an Executive Council which consisted mainly of officials: in 1943, five unofficial members—two European and three African—were added.

The 1946 Constitution was aimed, in the words of the Governor, "to promote the unity of Nigeria; to provide adequately within that unity for the diverse elements which make up the country; and to secure greater participation by Africans in the discussion of their own affairs". To further this aim, Regional Councils were set up for the northern, eastern and western groups of provinces. This Constitution was intended to last for nine years, but on the recommendation of the Governor a committee of the Legislative Council brought in proposals which became recommendations to the Governor and the Secretary of State. These were the basis of *the Constitution of 1951* which greatly increased regional autonomy within the united Nigeria; "granted Nigerians a full share in shaping government policy and directing executive action, and created larger and more representative regional legislatures with increased powers".

6. The present Constitution of Nigeria.

In 1954, Nigeria was declared a Federation, and "the enhanced responsibilities of the Regional Governments have been recognized in the new Constitution by instituting the office of Governor in each Region to replace that of Lieutenant-Governor and by replacing the office of Governor of the whole country by that of Governor-General, an office held by Lord Lugard when Nigeria was first unified in 1914".

7. The franchise.

The franchise varies in the different Regions and territories of the Federation. In the Western Region and the Southern Cameroons it is open to male and female tax-payers over 21. In the Eastern Region and in Lagos it is universal adult suffrage. In the Northern Region it is confined to male tax-payers over 21. In all parts of the country there are provisions about residence, and only British subjects and British protected persons may vote.

8. Political Parties.

In general the main political parties draw their strength from the Region in which they are centred. They stand for self-government, but are not agreed on the kind of constitution; some advocate a federal, some a unitary form of government. In the Northern Region there is the general opinion that self-government should not be hurried; there the feeling is that the North would become too much dominated by the more Europeanized East and West.

In the *Western Region* the Action Group is the majority Party in the House of Assembly, and its leader is (1956) Chief Awolwo, who is Premier. The National Council of Nigeria and the Cameroons leads the opposition.

In the *Eastern Region* the National Council of Nigeria and the Cameroons is the majority Party. The United National Independence Party leads the opposition.

In the *Northern Region* the Northern People's Congress is in power. There are Opposition Parties, the largest being the Northern Elements Progressive Union.

9. Uneven economic development.

Like the Gold Coast, Nigeria is well advanced towards the experiment of self-government, and it is clear from the above that politically the country has been prepared for the transfer of power. It must be remembered, however, that Nigeria is an artificial nation having no natural boundaries except the sea, and is divided into three Regions which have been united, but not unified, under British administration. Broadly speaking, the Western Region is the most highly developed economically, with its products of cocoa, tin, timber and gold. The North and East Regions are largely agricultural. In a sense, therefore, the Regions are mutually interdependent, but there is a feeling that the Western Region may come to have more political power than either or both of the other two Regions.

10. The threat to unity.

The real cleavage, however, is religious. The North is predominantly Moslem, and the Muhammadan Religion is tenacious and expansionist. Christianity has made headway in the East and West, and is advancing even in the North. Its contributions to education and health services give it an especial appeal irrespective of its divisions. There is therefore a

real religious division in Nigeria and, with the gradual withdrawal of British power, unity may be in danger. This danger is not lessened by the deep tribal divisions, with their cleavages in social life and customs, especially those relating to birth, puberty, marriage and death. This is a special and rewarding field of study without which it is not possible to make social judgements. There are also different languages, but language is not a cause of division. English is known and spoken throughout Nigeria, but Hausa may well become the common language rather than English—which will remain for purposes of trade, politics and diplomacy.

11. The new and the old.

Education and the Social Services need fuller treatment than can be given here, but though Western European influences are strong in both, as in so many other aspects of social life—such as the cinema, radio, newspapers and other forms of mass media—there is a healthy continuance and a pride in native crafts and industries. It is sometimes said that West Africa is becoming a copy of Europe or America. There is truth in this, but there is something native which must be preserved. Britain can still play a part in encouraging the peoples to develop from their own roots.

12. Britain's new role.

The transference of power, therefore, presents both Nigeria and Britain with new problems and responsibilities. On many issues the peoples of Nigeria will have to make their own decisions. In others the task will be a mutual one for Britain and Nigeria. A nation has still to be built. Much will depend on the training of teachers, technicians, social workers and administrators. There is never any shortage of agitators and politicians, but statesmen are rare. The reality of social justice will have to be felt as well as known, whilst internal security will become a priority. It is perhaps in the field of education, social service, administration and technical knowledge that Britain will be able and will be needed to continue her help.

For further and more complete study the following books are recommended:

From Empire to Commonwealth. Ed. Jack Simmons. (Odhams Press. 12s. 6d. 1950.)

How Nigeria is Governed. C. R. Niven. (Longmans Green & Co. 6s. 1950.)

The Nigerian Legislative Council. Joan Wheare. (Published under the auspices of Nuffield College by Faber and Faber Ltd. 18s. 1950.) A specialized study on the previous Council.

Journal of the Royal African Society. (Macmillan & Co. Ltd.) An annual publication.

An Introduction to the History of West Africa. J. D. Fage. (Cambridge University Press. 12s. 6d.)

Land and People in Nigeria. K. M. Buchanan & J. C. Pugh. (University of London Press. 35s.) Extremely valuable and up to date.

For information on the present Constitution, including the Judiciary, the Reference Division of the Central Office of Information should be consulted.

The writer of the notes wishes to express his indebtedness to a West African student for information contained in the latter part of the study. The judgements are entirely personal.

Bible reading: Romans 13.

Hymns: 23, 24, 59.

“The Tyger”

A Poem by William Blake (1757-1827)

NOTES BY GWEN PORTEOUS

These notes deal with a single poem. Its enjoyment might be enhanced by a little relevant information about the personality and outlook of Blake. (Members may like to consult *What is Man?*, the Study Handbook for 1953, pp. 28-35.)

1. Reminders.

1. Blake was thoroughly English and a Londoner of Londoners. All his life he knew the pulse of that great city that he called “a human, awful wonder of God”. He was concerned throughout with building Jerusalem in England’s green and pleasant land. He was ill at ease and stood alone, as prophet and reformer, at the close of the materialistic eighteenth century and the opening of the industrialist nineteenth. He feared that both would lead into a “waste land” of the human spirit.

2. Blake had a passionate love of the English countryside. A writer speaks of his “sacramental perception of nature.”

3. Blake therefore lived intensely in two worlds. He knew city and country; the innocence of green fields and the experience of the industrial revolution; a pastoral heaven and a hell of “dark satanic mills”.

4. Blake was a great and original mystic. His eye was single, and therefore his whole body was full of light. What he felt and thought was experienced directly and with immediacy. He saw with extraordinary clarity with both the physical and the inward eye. It was Blake who wrote, “A fool sees not the same tree that a wise man sees.”

5. Blake was also an artist of the first order and as such he *saw* in terms of images and symbols. It was thus that he expressed what he *saw* as a mystic.

All the above points have a bearing on the poem, but please do not spend time in *discussing* them at this stage in the study.

2. The Poem itself.

The Tyger

Tyger! Tyger! burning bright
 In the forests of the night,
 What immortal hand or eye
 Could frame thy fearful symmetry?

In what distant deeps or skies
 Burnt the fire of thine eyes?
 On what wings dare he aspire?
 What the hand dare seize the fire?

And what shoulder, and what art
 Could twist the sinews of thy heart?
 And when thy heart began to beat,
 What dread hand? and what dread feet?

What the hammer? What the chain?
 In what furnace was thy brain?
 What the anvil? What dread grasp
 Dare its deadly terrors clasp?

When the stars threw down their spears
 And water'd heaven with their tears
 Did he smile his work to see?
 Did he who made the Lamb make thee?

Tyger! Tyger! burning bright
 In the forests of the night,
 What immortal hand or eye
 Dare frame thy fearful symmetry?

3. Suggestions as to treatment.

1. Have the poem read by someone who has given time and thought to it.
2. Ask a very tentative question as to what the poem may be about, but do not try to do more than arouse attention and expectancy by a hint that Blake may be saying more than the surface meaning of the words suggests.
3. Remind members of the two sets of songs which Blake wrote. First came *Songs of Innocence*, then, later, *Songs of Experience*. Reference might be made to "Little Lamb, who made thee?" This is one of Blake's *Songs of Innocence*, but "The Tyger" is a *Song of Experience*. Point this out, but try not to have to comment.

3. Make it clear that many interpretations of the poem are possible, even some that Blake himself may not have thought of. Make it easy for members to throw their thoughts into the pool. The humblest may be the wise one who sees what the "fool" misses.

What follows is no more than a hint of an interpretation which is entirely personal to the note-writer. It may be thrown into the pool, but should have no particular prominence.

Stanza 1:

What about the word "burning"? It is a visual image conveying a strong and vivid impact upon us of colour, colour heightened by being set against the black trunks and dark green leaves of the forest trees at night. The black trunks are black stripes and these are repeated on the body of the tiger. Between both *burn* the broad bands of flame, on the golden colour of the animal's skin, made more flame-like still by being placed against the black and green of the forest night.

In the next two lines the thought moves to the unimaginable nature of the creator of such a creature so terrible, yet so beautiful. This association of terror and beauty is now transferred to the creator himself.

Stanza 2:

The "burning" image now describes the tiger's eyes, and again both terror and beauty are present, both in the eyes themselves, and in the suggestion of the highest heaven or deepest hell raided for the fire from which the eyes were made. What courage, what daring must their maker have possessed!

Stanzas 3 and 4:

Here the images become sculptural. To begin with, they are images of power, suggesting the strength of the creator's shoulder, arm and hand. These are related to the sinews of the tiger's heart which suggest strength of a different kind. Think of the magnificent leap of the tiger through the forest at night.

Then the images group themselves round different forms of beating. There is the beat of the tiger's heart, the beat of the hammer on the anvil and the beat of the forging of the chain. The thought is probably still that of the creator-sculptor's inconceivable strength, expressed here in its capacity for control. In spite of the tiger's tremendous brute force he is held on a leash (the chain). Terrible though he is, he is held by the "dread grasp" of his maker.

Stanza 5:

Here we get a change of imagery, one of wonderful audacity.

The stars are used as symbols of peace and love. Weeping, they question speechlessly the meaning of the presence of such pitiless cruelty. In two more images Blake challenges the eternal mystery. Can God delight in ruthless strength? Does he delight in terror? Did he create both cruelty and beauty? Think of the gentle innocence of the lamb and then think of the leap of the tiger. Notice that in the poem Blake writes the initial letter of "Lamb" as a capital. Think of the Old Testament prophecy of the lion and the lamb lying down together. Think, too, of the lamb of God.

Stanza 6:

Be sure to notice the one variation from Stanza 1.

4. Conclusion.

The question will arise as to what Blake was saying. Possibly he was brooding over the great mystery of the interpenetration in nature of cruelty and beauty, of ruthlessness and innocence. He was thinking, too, of the interpenetration in human life of good and evil, joy and pain, ecstasy and agony. What kind of a God was it who made a world containing these tragic opposites? Blake asked these questions bearing in mind both the England of his day and the whole span of experience everywhere. He does not answer the question explicitly in this poem, but lines that he wrote elsewhere suggest one possible reply.

"Joy and woe are woven fine,
A clothing for the soul divine;
Under every grief and pine
Runs a joy with silken twine.
It is right it should be so;
Man was made for joy and woe;
And, when this we rightly know,
Safely through the world we go."

Do you agree with the last three lines? What do you think Blake meant by "rightly" and "safely"?

Bible readings: Job 37. 1-14; Psalm 103. 13.

Suggested Hymns: 381, 379, 335.

Section VIII

Nuclear Energy

NOTES BY ARNOLD LYNCH

Some people have suddenly begun to expect that nuclear energy will cause revolutionary changes. In the opinion of the present writer, this is untrue.

These notes are not meant for experts, who will notice many things omitted from them. Some of these omissions are intentional, and several of the statements made, while true in the exact words used, are easily made untrue by altering them slightly. For these reasons, experts called in to help study-groups are recommended not to go beyond the statements made in these notes, unless they are willing to spend a great deal of time beforehand in preparing what they propose to say and making sure it is digestible.

Nobody, expert or otherwise, should attempt to give a half-hour lecture on any of these subjects. The group should understand each step in the argument before going on.

Reference:

A Programme of Nuclear Power. (H.M.S.O. 1955. 1s.)

(a) THE MEANING OF ENERGY

1. Precision of meaning.

The harnessing of nuclear reactions has expanded many-fold the amount of energy available to us, but it has not given us any more power, nor will it do so in the foreseeable future. This may seem a paradox. It depends on the precise meanings of the words *energy* and *power*, and the first part of these notes (Sections 1 to 5) explains them.

Giving precise meanings to words is normal in the study of science. Usually the meaning is coupled with a method of measurement, because most scientific ideas are quantitative:

that is to say, for example, that the scientist does not merely call an object "heavy", but says how many pounds it weighs. Words must not be used as metaphors except by general agreement, and no one word can be used both literally and as a metaphor. For these studies we shall need to use the words *energy* and *power* in the scientists' sense, which is not the same as the ordinary one. *Power* in these studies has no connection whatever with the same word used elsewhere in this book.

2. Force.

We shall first need to know the scientific use of the word *force*. A force is a push or a pull, mechanical or electrical. Examples are the push of a cyclist on his pedals, the push of the wind against him that limits his speed, the pull of the chain that connects his chain-wheel to the rear sprocket; also the pull of the magnet of an electric bell on the arm that carries the clapper, the push and pull that turn the armature of an electric motor, and the pushes and pulls that deflect the electrons inside a cathode-ray tube and produce a television picture on the end of it. Another important example of a force is friction—the force that pulls back against you when you try to drag something along the ground. All these forces can be measured as so many pounds weight (or as some fraction of a pound). Anything that can't be measured in this way isn't a force. The size of a force measures the ability to do something: for example, unless the force of the cyclist on his pedal reaches a certain calculable minimum, he won't be able to climb a particular hill on a particular bicycle.

3. Energy.

When a force moves, *energy* passes from one object to another. Whether energy is used or gained depends on whose point of view you take. When we wind a clock, we use energy and the clock gains it. To measure energy, we multiply force by distance, and a unit often used is the foot-pound. To lift ten pounds through two feet needs 20 foot-pounds of energy; and if we let the weight fall again, using it to turn a piece of machinery (such as a grandfather clock), we can get this energy back again and use it for another purpose (such as driving the clock for a week).

In measuring the distance through which a weight has been lifted, we must measure only the upward part of it, ignoring any horizontal movement. If I want to get a bicycle weigh-

ing 25 pounds up to a terrace 30 feet above me, the energy I use in overcoming gravitation will be 750 foot-pounds whether I carry the bicycle on my shoulder up a steep staircase or ride it round a gently-sloping path half a mile long.

It needs no energy to hold a heavy object at a steady height, because the force (its weight) is not moving through any distance. It may make a person tired to hold it like this, but he is not using energy in the technical sense. Similarly, a nail receives no energy during unsuccessful efforts to pull it out of a block of wood.

Energy can exist in many forms: mechanical, gravitational, electrical, chemical, thermal. Thermal energy is simply heat; gravitational energy is that which can be regained by allowing something which has been lifted to fall again. Chemical energy includes, for example, the energy released when a fuel is burnt. At first sight the use of foot-pounds is impossible for some of these, but it turns out that there is a perfectly definite "rate of exchange" between them. For example, heat is often measured in calories (the units that are used to reckon the value as a fuel of the food you eat); and one of these calories is roughly 3,000 foot-pounds. Electrical energy is measured in "units" (their proper name is either Board of Trade Units or kilowatt-hours), and 1 unit is about $2\frac{1}{2}$ million foot-pounds. Similarly we can reckon chemical energy in foot-pounds if we want to.

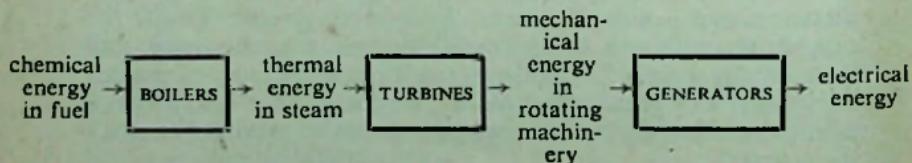
There are many devices for converting one form of energy into another. Here are a few examples:

An electric fire converts electrical into thermal energy.

A dynamo converts mechanical into electrical energy.

In lighting a match, we convert mechanical into thermal energy; and when the match burns, it converts chemical into thermal energy.

Here is a diagram showing the successive conversions that go on in an electricity-generating station.



What conversion goes on in a flash-lamp battery? and in a petrol engine? and in an explosive such as dynamite?

4. Power.

Power is the rate at which energy is used, or changed from one form to another. It can, therefore, be measured in foot-pounds per second. One horse-power is 550 foot-pounds per second. Another unit for measuring power is the *watt*, which is always used for electrical power. One horse-power is about 750 watts. A thousand watts are 1 kilowatt, and a million watts are 1 megawatt. As you may guess, 1 kilowatt for 1 hour is 1 kilowatt-hour of energy; so also are 2 kilowatts for $\frac{1}{2}$ hour.

Since power is always a rate of using energy, it may measure the ability to perform a task in a given time, but it cannot measure the ability to perform a task without a time-limit. One horse-power would be enough to pull a train from London to Edinburgh if time were no object. Thus power in the technical sense is not the same thing as ability.

As an exercise in the use of these ideas, try working out these problems: (1) your note-writer was cycling out of Glencoe at $7\frac{1}{2}$ m.p.h. (which is 11 feet per second) up a hill which rises steadily at 1 in 20 (that is, 1 foot upwards for each 20 feet forwards). He, his bicycle, and his luggage weighed 250 pounds. At how many horse-power was he working? (The answer is $\frac{1}{4}$ horse-power.) (2) This hill continues for 3 miles at the same gradient. How many "units" had he used when, exhausted, he reached the top? And what is that energy worth at 2d. a unit? (The answer is 0.075 or $\frac{3}{40}$ of a unit; roughly half a farthing.)

Some further exercises: if Mr. X can hoist a two-hundred-weight sack on to his back, is it because he has more force, more energy, or more power than somebody who can't? If Mr. Y cycles 100 miles, is he using more force, more energy, or more power than if he cycles 50 miles? If Mr. Z rides out of Glencoe at 10 m.p.h., is he using more force, more energy, or more power than your note-writer?

5. Summary, and more explanations.

To sum up: force measures the ability to do something, energy is used when a force moves forward or is pushed back, and power is the rate of using energy. Force can be measured in pounds weight, energy in foot-pounds, and power in horse-power. If you try to stretch the meaning of these words to include anything that can't be so measured, you will not be using these words in the way that most scientists do. (They avoid, for example, "mental energy," "intellectual power,"

"military power," and "power over one's fellow-men," and they are careful about the "forces of nature.")

One more definition: a *fuel* is a substance which gives up energy when it is burnt. The energy of a fuel, before burning, is present as chemical energy.

We shall follow popular usage in speaking of "power-stations" although this phrase is misleading. The engineer calls them, correctly, "electricity generating stations". "Power" is wrong because what we want is energy, not power; and most of us pay for the kilowatt-hours that we have used, not for the kilowatts—that is, for the energy we have used, not for the power at which we used it.

6. The need for energy.

We use energy for many purposes: for all kinds of manual work, for keeping ourselves warm in the winter, and as heat for cooking. Nearly all the thermal energy comes, and always has come, from fuels such as wood and coal; and the mechanical energy for manual work was, in the past, supplied mainly by human and animal muscles, which derived it from the chemical energy of food. A little energy has been taken from the wind and from the flow of water in rivers. These sources of energy are not enough for an industrial society, although a few early factories worked on water-power.

Steam engines, which convert the chemical energy of a fuel into mechanical energy, were at first very inefficient. In 1765 James Watt improved their efficiency,* and factories based on steam engines sprang up fast. The Industrial Revolution depended on this substitution of steam power for human muscles. By working in a factory, with perhaps one horse-power under his control, a man could do far more work than at home where he might work at about $\frac{1}{10}$ horse-power or less. We have already seen that the energy of a human, working hard, is not worth much; but energy derived from fuel is cheap—nowadays one horse-power for 8 hours costs about a shilling, which is negligible compared with the wages of the men that it releases to do other work. Until recently, however, human and animal muscles were still used for many purposes because they are compact and portable, unlike a steam engine. The coming of small petrol engines and of fractional-horse-power electric

* He did *not* invent the steam engine, which had been in use since before he was born.

motors has meant a further step towards making human and animal energy obsolete.

7. Alternatives to coal and oil.

The demand for energy grows steadily. How can it all be supplied? Nearly all of it is obtained by the conversion of the chemical energy in fuels, nowadays mainly coal and oil. The result of the growing demand is that we now export hardly any coal from Britain, because we need it all for ourselves, and we import more and more oil.*

Our supplies of workable coal will not last for ever, and the importing of oil is expensive, so for some years we have tried to economize in coal and oil and to find other sources of energy. More efficient burning of coal and oil can be only a partial solution of the problem, because of the fixed "rate of exchange" from chemical to thermal energy referred to in Section 3. So we must look for sources other than coal and oil. One possibility is water-power, which is now being used in the Scottish Highlands, and another is wind-power. Use of the sun's heat is also an attractive idea, but at present it is uneconomic, even in tropical countries.

These three alternative sources are inexhaustible, since they do not depend on stores like those of coal and oil, which cannot last for ever. But none of them is convenient; water-power is available mainly in remote places, and wind-power and sun-power only for part of the time. Transmission of energy from one place to another, and storage from one time to another, are difficult and expensive unless the energy is chemical; this chemical energy might be that of a fuel, or that of substances such as calcium carbide, which is easily converted to the fuel acetylene. If electrical energy had to be stored or sent for a long distance, a good way of doing it would be to use it to make calcium carbide, send the carbide by rail or sea, and generate electricity in an acetylene-fired power-station at the other end when it was wanted.

The possibility of obtaining energy from another source altogether, by harnessing nuclear reactions, has come in the nick of time; or perhaps it has come ten years too late.

* For a statement of this problem as it affects not merely Britain but the world, see the 1954 Handbook, page 77.

8. Increasing demands for electricity.

Another aspect of the increasing demand for energy is that we want more of it as electricity. This is for several different types of user. About half of the present total output goes to industry, where separate small electric motors allow a more flexible layout than the old steam-engine which drove everything through overhead shafts and belts; and about a quarter of it goes into homes, where electric heating is becoming more popular. (Most other electrical apparatus in the home is of low power.) The demand from railways, trams, and trolleybuses is growing only slowly, and their share of the total has fallen from one-tenth to one-fiftieth, where it is likely to stay.

The total amounts of energy sent out* from power-stations, in thousand million kilowatt-hours per year, were, or are expected to be:

Year	1925	1935	1945	1955 (estimate)	1965 (forecast)	1975 (forecast)
Energy	6	17	34	74	130	223

The figure for 1957 will be equivalent to 4.6 units per day per person, of which just over one is for use in homes. Do you use more or less than your share? The domestic share for 1975 is expected to be 4 units per day per person. How do you think your household will use so much? In answering, remember that much of the electrical equipment in a home is used for only a short time in each day.

Thus the demand for electricity has been roughly doubling itself every ten years and is likely to go on doing so for a long time. By 1975 the increase from one year to the next will be as big as the whole of the electrical energy used in 1930.

To meet these demands we shall continue to build electricity power-stations; but these are merely places where energy is converted from one form to another, and they do nothing to increase the amount of energy available in the country. We still have to find the fuel for them to use.

8. The two problems.

To sum up the last two sections: we face two separate

* One-tenth of what is sent out never reaches the users; it is lost in transmission.

problems: (1) we are likely soon to be short of fuel—that is, short of energy; (2) we have only just enough electrical power, and the demand for it is expanding fast. Nuclear energy will help to overcome the first difficulty, but it can do nothing at all to deal with the second, which depends only on the amount of equipment installed for converting other forms of energy into electrical energy.

This has explained most of the paradox in Section 1; but we still have to find out why nuclear energy, unable to increase our electrical power, cannot increase other forms of power instead.

Suggested Bible reading: Genesis 3.

Suggested hymns: 36, 37, 38, 39, 40.

These are not intended to have any connection with the preceding study.

(b) NUCLEAR PILES

1. Names.

The names *nuclear energy* and *atomic energy* mean the same thing. *Nuclear* is more correct, but the responsible body in this country is called the Atomic Energy Authority.

Nuclear energy is of two kinds, explosive and controlled. These notes are concerned only with the controlled kind. The physical process by which it is released* is described in the 1953 Handbook, pages 79-82, and the names *molecule*, *atom*, and *neutron* are explained there.

We shall stretch the meaning of the word *fuel* and speak of nuclear fuels, meaning substances which can be made to give up nuclear energy. There are good analogies with ordinary fuels which can be made to give up chemical energy (by burning them), although the processes are chemically quite distinct.

2. Nuclear fuels.

The original nuclear fuel was uranium, a heavy metal which was discovered about 150 years ago. Its atoms are not all alike; about 1 per cent. are of a different weight from the rest, and it is these, and these alone, that serve as fuel. (These

* Another process is being tried in Russia, but so far (April 1956) without success.

special atoms are called uranium-235, where the 235 refers to their weight.) Plutonium is another nuclear fuel, but it does not exist in nature; the atoms themselves have to be put together artificially.

Uranium is not as scarce as many other metals, but it is not nearly as common as coal or oil. Fortunately, however, a pound of nuclear fuel gives more than two million times as much energy as a pound of coal or oil.

3. Nuclear piles.

A *nuclear pile* (or *reactor*—the same thing) behaves like a furnace, and in it nuclear fuel is used up (we ought not to say “burnt”). The pile becomes hot, and like a furnace it needs control to prevent it from becoming dangerously hot through its fuel being used too fast. Because nuclear fuel gives so much more energy than chemical fuel, a pile can easily contain enough nuclear fuel to keep it hot for several years. This fact underlines the need for control of a pile; if five years’ supply of energy could be released in a few hours, the pile would become so hot that it would vaporize itself.

4. The breeder pile.

A pile is not merely a source of heat. In it one kind of atom is converted into others; this is not simply a chemical reaction in which atoms change partners within the molecules, but a nuclear reaction in which the atoms themselves are changed (just as the old alchemists hoped to transmute lead into gold). As we are considering piles whose main purpose is to produce energy, these altered atoms are only by-products, but they may be valuable: for example, uranium may be converted into plutonium. Uranium as it exists naturally is of limited use as a nuclear fuel (because only 1 per cent. of it can be used), but plutonium is ideal. A pile can be so worked that, even while it is giving useful energy, the amount of plutonium in it is steadily increasing. This process, in which we end with more fuel than we had at the start, is called “breeding”, and a pile designed for this purpose is a “breeder pile”. The pile now being built on the north coast of Scotland is to be a “fast breeder”,* and although it will supply a useful amount of energy it will also generate more plutonium than the amount of fuel put in at the start.

* A misleading name; the neutrons are fast, not the breeding.

This does not mean that we can go on breeding nuclear fuel for ever. There has to be the right raw material for making it from—either uranium or thorium (another metal, rather commoner than uranium). So far as we know at present, nothing else can be converted in reasonable quantities into nuclear fuel. If the nuclear fusion reaction used in the hydrogen bomb could be brought under control (which seems unlikely) then 0.02 per cent. of the world's hydrogen would also serve as fuel. So from this point of view there are three types of atoms:

1. Nuclear fuels: 1 per cent. of natural uranium; some artificial elements such as plutonium; and perhaps 0.02 per cent. of hydrogen.
2. Not nuclear fuels, but can be converted into them: thorium, and 99 per cent. of uranium.
3. Not nuclear fuels, and not convertible into them: everything else.

The world's supply of nuclear fuel and elements convertible into nuclear fuel is certainly large, but the exact size of it is even less certain than that of the coal and oil supply (compare the 1954 Handbook, pages 77 and 78). It will be enough to give us many times the energy obtainable from all the coal and oil—as a very rough guess indeed, perhaps ten thousand times as much.

5. Control and maintenance of piles.

The need for control has been mentioned. The mechanical process is easy—it is simply the movement of a few rods in or out of the pile. These rods are made of a material which absorbs the neutrons which would otherwise keep the nuclear reaction going, so that pushing them in slows down the reaction and lets the pile cool. The difficulty is that these movements must be made without exposing a human operator to the radiation from the pile. The whole process must in fact be made automatic, with electrical or pneumatic instruments to show an operator at a safe distance what is going on. It is said that a nuclear power station has more instruments in it than any factory yet built. None of these instruments can be reached for attention once the station is working—they all become radioactive and dangerous. No maintenance work can be done on the pile except by remotely-controlled machinery. All the apparatus for controlling the pile and for showing what it is doing must, therefore, be of a reliability rarely attempted

before. This applies not merely to apparatus at ordinary temperatures; much of the pile is at nearly red heat and contains gas or high-pressure steam, so that there are serious risks of corrosion by the hot liquids and gases.

6. Nuclear power stations.

So far we have a source of heat, but this is not much use as it stands, particularly as it is emitting lethal particles and radiations in all directions and, therefore, requires massive screening.

Almost the only serious use yet found for this heat is to boil water with it and drive turbines and generators of the kind already used in ordinary power-stations. That is to say, the nuclear pile is a substitute for the fire under the boiler, neither more nor less. (Turn back to the diagram on page 142; to represent a nuclear power-station instead of a thermal one, we need only replace the word "chemical" by "nuclear".) In some ways the pile is a very inconvenient substitute for a fire, since any water and steam allowed to enter it would themselves become radioactive and dangerous. This difficulty is overcome by using intermediate stages of heat-exchanging between contaminated liquid or gas in one set of pipes and clean steam in another.

The thickness of screening needed does not depend much on the size of the pile, and the number of instruments and controls not at all. For this reason a single large pile will usually be preferred as a source of power to a number of small ones, even though this may mean sending power over a distance afterwards.

So far, there is only one known application of controlled nuclear energy to anything other than a power station. This is in an American submarine, in which a pile worked at an unusually high temperature produces steam to drive turbines. The obvious possibilities for the future are in ships and railway engines, since both can easily carry the heavy screening that would be needed. The direct use of nuclear energy on British railways has become much less likely in the last few years, however.* A nuclear-powered ship is reported to be under

* For sending electricity over a distance, a.c. is better; for driving traction motors, d.c. is better. In the last three years improved methods of converting a.c. to d.c. have been tried and the converters can now be carried on the trains. This favours the use of a large power station for supplying a.c. to the whole system, rather than separate piles and d.c. generators on each train.

construction in Russia, and experiments in using nuclear power in aeroplanes* are also in progress in Britain and in America.

7. Sites of power stations.

A nuclear power station can be placed anywhere where there is plenty of water. The water is needed, just as in a coal- or oil-fired station, for cooling the turbine exhausts. The British stations so far planned are to be on estuaries, and have been kept at least 10 miles from large towns as a precaution against unforeseen dangers, although there is no *known* reason against placing them even in the middle of a city.

The freedom of placing a power station without regard to the need for bringing fuel to it may eventually be more important abroad than in Britain—in India, for example. The need for ample water should, however, be remembered. Without it the power-station will be less efficient—that is, its output will be smaller and the energy, therefore, more expensive.

8. What branch of science is this?

Few of the problems outlined in this study belong to physics. Electrical engineers design the power-station, and are on familiar ground in doing so. The new and difficult problems are matters of chemical engineering and metallurgy.

Suggested Bible reading: Genesis 4.

Suggested hymns: 41, 42, 43, 44, 45.

These are not intended to have any connection with the preceding study.

(c) HOW NUCLEAR ENERGY WILL BECOME AVAILABLE

Don't attempt this study without working through the first two of the series.

1. Methods of assessing costs.

The cost of running any large organization usually includes Interest and Depreciation. As these are the main running costs of a nuclear power-station, and as some Adult

* Your note-writer cannot understand why.

School members are sceptical about such things, this note tries to justify their reality. Skip it if you have no sceptics among you.

The money cost of a power-station is perfectly real. If it costs £10 million, this implies, roughly, that 10,000 men have to work for a year each to build it; not all of them at the same time, and not all of them on the site, but in various places in Britain and abroad. The money goes to pay for their work, and they exchange it for food and shelter for themselves and their families. If this power-station had not been built these men would have worked on something else that the community wanted, or thought it wanted. The cost is a measure of how many people are to be called away from other work on to this power-station.

We do not have the money to pay for the power-station, so we borrow it from people who have some money to spare. "Having money to spare" means that, though they are entitled to exchange it for goods, these people are willing to manage without more goods for the moment, and will wait a few years for more goods if we will pay them to do so. These payments are Interest. Without such people who postpone their claims on goods and services we could probably not get our power-station at all, because the 10,000 men who build it won't be willing to wait for their wages.

Eventually our power-station will become unreliable or inefficient—so bad that it is "not worth repairing". (It is difficult to give an exact meaning to this phrase, but in practice we recognize this condition sooner or later.) By the time this happens we ought to have saved up enough money to repay what we borrowed in the first place. (We may, of course, have to borrow it again to pay for a second power-station.) It is difficult to know how much to save, because we don't know how long our power-station will last, but we must guess as well as we can. This saving-up is Depreciation.

2. Efficient use of a nuclear power-station.

The running cost of a nuclear power-station is necessarily small. It cannot employ many workers, because nobody can go near the pile. The main costs are, therefore, interest and depreciation, and, at present rates of interest and present guesses about the life of a nuclear pile, these two costs are about equal. Depreciation may vary with the amount of heat

we take from the pile, but interest does not, so the cheapest way to use the pile is to run it at its maximum output both day and night.

Unfortunately the demand for electricity is not constant—it is large by day and in the early evening, and small at night. Storage of energy is too expensive to take seriously at present. Nuclear power-stations supplying the public mains are, therefore, working in unfavourable conditions. Even so, our first nuclear power-stations are expected to generate electricity at a cost very little more than that in a thermal (that is, a coal- or oil-fired) power-station, at present British prices of coal and oil. More efficient power-stations may follow, but, whatever technical improvements are made, the cost of nuclear energy will always be closely related to the rate of interest on money.

The best way of sharing the load between the two kinds of power-station will be to let the nuclear stations alone take the light loads, and to use the thermal stations at times of heavier load only, since the cost per unit at a thermal station does not depend so closely on whether the station is fully or lightly loaded.

3. The foreseeable future.

How soon shall we be using nuclear energy? This question is difficult to answer in the spirit in which it is asked. By the time you read these notes, nuclear energy will probably be making a small contribution to the ordinary electricity supply. But electricity from a nuclear power-station is just the same as that from a thermal station; so the question can no more be answered than one about whether the water in a London tap came from the Thames or the Lea. The experimental nuclear station working in 1957 will provide only about 0·2 per cent. of the total British electric power supply, and others now being built, which should be working by 1961, about 1½ per cent. Their share in the energy supplied will of course be rather larger.

In twenty years we shall probably have enough nuclear power-stations to generate as much power as we now obtain from our thermal stations. But look back at the figures on page 146; if these forecasts are right, then all our present thermal stations and all the proposed nuclear ones as well will still not meet the likely demand. This means that more thermal

stations, burning coal or oil, will have to be built, and the coal shortage may be even worse in twenty years' time than it is now; nuclear energy will have replaced coal to some extent, but not enough to meet the ordinary increase in our demand for electricity. (Nuclear energy could not in any case make us independent of coal, which we need not only as a fuel but also as a raw material for the chemical industry.)

Why can't we provide nuclear power-stations more quickly than the official estimate? In May, 1956, the Government hinted at some acceleration, and the Central Electricity Authority has every incentive to try to improve on the plans just quoted, because of the continuing difficulties with coal supplies. The limits to any speeding-up are set in the first place by the amount of money available, but other limits are imposed by the difficulty of expanding the chemical engineering and heavy electrical industries quickly enough. The former is an industry still new enough to be expanding fast, and it would be doing so quite apart from nuclear energy. The demand for chemical engineers to work on nuclear energy is, therefore, difficult to meet; there are too few chemical engineers anyway, and far too few from an earlier generation for training new ones. The electrical industry has been at full stretch since the war in providing thermal power-stations, and will also have railway electrification to deal with in the next twenty years. For the purpose which interests us now, it has to supply not only generators but switchgear, transformer stations, grid cables, distribution networks, and the users' apparatus; so expansion to meet a faster programme would have to be expansion of most of the industry, not just a single section of it.

Another aspect of the limit to the rate of expansion is that it is set by the number of skilled engineers available. For the last few years there has been a deliberate expansion of our universities, with some bias towards the scientific and engineering departments, but the demand for scientists and engineers is now so strong that even nuclear-energy work, which attracts many young scientists, cannot get all the recruits it needs. The situation will improve a little in years to come, because we are producing scientists at a higher rate than they retire, but the gain this way will be slow. If we expanded the universities still further, and provided them with the necessary laboratories (a slow and expensive business), we *might* be better off, but there might not be enough prospective students intelligent enough to profit by this sort of education. Two controversial possibilities

are: (1) to excuse all science graduates from National Service, so as to get two years' extra scientific work from them (5 per cent. of their scientific career, and, therefore, as useful as 5 per cent. more scientists), and (2) to reduce the size of the Arts departments of universities, diverting the most promising of the students from Arts to Science.

4. No impending revolution.

It may have been surprising that these notes make no suggestion of any way in which nuclear energy will directly and obviously enter the home or the factory. No such way has been suggested, in public at least, by any responsible person. It is unlikely that any will be produced in the foreseeable future, because of the formidable difficulties of screening a nuclear pile and arranging for its completely automatic working.

The main innovation which might be hoped for would be a more direct method of converting nuclear into electrical energy. No direct method exists, and there is no generally-known work making any progress towards it. As any such method might halve the cost of generating electricity, it is quite likely that commercial experimental work is going on, though only as a gamble against long odds; whether successful or not, such work would certainly be kept secret for commercial reasons.

The cost of a nuclear power-station is unlikely to be reduced much in the next twenty years. No alteration in the design of piles can alter the total energy released in using up a given quantity of fuel. Better design may indeed reduce the first cost by a factor of two or three; but an important asset of the earlier piles will be the plutonium which they produce as a by-product, and future piles will not have this advantage, because the value of plutonium will fall as it becomes more plentiful.

At present prices, only about one quarter of the cost of electricity is that of generating it, and the other threequarters is that of distributing it. Reductions in the cost of generating electricity are, therefore, not of major importance at present, and the main result of the use of nuclear energy will be to mitigate a probable shortage of coal and a consequent rise in the price of it.

Most of these notes, in discussing power, have referred to electrical power. Remember, however, that the total power available in the country is of the order of ten times that

available as electricity: so that doubling the available electric power, as we expect to occur by 1975, increases the total power by only about 10 per cent.

There is no present prospect of using nuclear energy except for raising steam in boilers, large or small, stationary or mobile; this is scarcely the basis for a revolutionary change in our lives. The Industrial Revolution was the result of power becoming cheap in factories without becoming cheap in isolated places (such as people's homes). Power in isolated places has already become cheap, through the use of oil and through more efficient methods of distributing electricity; nuclear energy offers nothing new in this direction. So there is no change comparable with the Industrial Revolution in prospect now; and anyone who thinks otherwise may reasonably be asked to explain in what way he expects nuclear energy to be applied—it will be a way that is not being provided for by the experts.

5. The moral issue.

Some people think that there is a moral issue to consider in the use of nuclear energy. It is difficult to get a clear statement from them of what it is, but possibly it is derived from some of the following ideas:

- (1) Nuclear energy increases the amount of power available to us.
- (2) The use of power encourages laziness.
- (3) "All power corrupts."
- (4) Power may get into the hands of people whose moral sense is undeveloped.

Of these, (3) is clearly a use of "power" in the non-technical sense used elsewhere in this book, meaning "authority", and therefore, irrelevant here. (4) appears to be similar. (2) is true, but it is not new, and although sloth is one of the Seven Deadly Sins it is not seriously disapproved of nowadays. (1) is true, but, as we have already seen, the increase of power is likely to be very limited. Supposing for a moment that a tenfold increase in electric power were available to you, what use would you make of it? Does it raise any moral issue? And, as unlimited power is already available to you except occasionally in the winter, why aren't you using it already?

A moral issue which is not so often considered concerns the work done in providing us with the fuel we use. Coal-

mining is dangerous, and takes a heavy toll in deaths and injuries; the production of both oil and uranium is fairly safe. On this account it is desirable that we should use oil or uranium instead of coal. Strangely, few people refuse for this reason to use coal. Is it fair to describe the use of coal, when there are good alternatives to it, as immoral?

Suggested Bible reading: Genesis 5.

Suggested hymns: 46, 47, 48, 49, 50.

These are not intended to have any connection with the preceding study.

“Sussex Landscape”, A Picture, by Paul Nash (1889-1946)

NOTES BY ERNEST SHIPP

“Sussex Landscape” is obtainable as a postcard—in colour. It is published by Soho Publications, Ltd., 18a, Soho Square, London, W.1, and obtainable from art dealers at 6d. per copy.

What does the word “landscape” suggest to your mind? Beyond the thought of a view of the countryside, you probably think of a picture, one perhaps by a great English landscape artist, or perhaps a picture by a lesser artist which has associations for you. It would be a picture of a place, a stretch of countryside, a scene. But landscape, to be a work of art, must be something more. It must be selective in regard to the subject and it must be a work of imagination.

English landscape art, which arose in the eighteenth century, portrayed at first a scene, and little more: very skilfully done, much of it, but having little or nothing of imaginative power. Then came the great masters of English landscape: Girtin, Turner, Constable, Cotman, Crome and others, the men who established the great tradition in English art.

Paul Nash, who painted “Sussex Landscape”, claims to be in the English tradition. This is not at first sight apparent, his work being so very different from that of the masters mentioned above. But he had his roots in the English countryside and his art sprang out of his close association with the very soil of England.

1. The artist's life.

His father's family was a Buckinghamshire one with a long family history of farmers and landowners. His mother's family was a seafaring one, and Paul Nash was intended for the sea; but he did not make good at a hateful maritime school at Greenwich. Failed his exams, and determined, with his sympathetic father's aid, to be a painter. He helped to pay his own fees at Fleet Street and at the Slade School by designing book

plates. A first exhibition at the Carfax Gallery, where he successfully argued for the use of a blank wall, brought him £30. An exhibition in the following year, 1913, set him on his feet as a young artist. Then came the war and his service in the trenches, of which he gives frightful, yet sometimes beautiful, pen pictures in his autobiography.

Invaluated home, he was appointed war artist, and he created the impressive pictures of that nightmare world, "The Menin Road" and the trench landscapes. After the war he travelled, founded "Unit One", a new group of English artists, and produced great imaginative landscapes and seascapes, notably a series that portrays Dymchurch on the Kent coast, and so on to the other-worldly "above-realist" pictures (pictures dealing with the world of the imagination). At the outbreak of the second war he was living at Hampstead, but, already in failing health, he moved to Oxford. Again appointed as war artist he painted the great canvases of the Battle of Britain, almost his last works. A series of imaginative works upon the Sunflower and Sun was proposed, but he lived to complete only two of these. He died in January 1946, from a breakdown which had its origin in the poison gas of the first war.

2. The picture.

"Sussex Landscape" is an oil, painted in the year 1928. It measures 44 by 60 inches. This is a large work, particularly for Paul Nash, whose work seldom reaches this size. The reason for the modest size of his other work, the greater part of which is in water colour, is that he suffered permanently from ill-health after the first war and sat down to most of his painting, so that large canvases were beyond him. There are exceptions to this, as in such war pictures as "The Menin Road", 84 by 168 inches (Imperial War Museum) or the "Totes Meer" oil, 40 by 60 inches (Tate Gallery).

3. The *genius loci*.

Paul Nash was acutely aware of the spirit of the place—the *genius loci*. This is one of the most outstanding characteristics of his landscape work. This feeling for place was with him as a child, and he tells us of a certain "place" in Kensington Gardens from which a step took him into a world of faery. As he grew sure of himself as an artist, it was this spirit of

the place that is present in all his landscape work. Nash, concerned as he is to prove that he is in the English tradition, conveys the appearance of the Sussex landscape with a subtle sense of an indwelling something that belongs to that particular place and to nowhere else.

"There seems to exist behind the frank expression of portrait or scene an imprisoned spirit," he once wrote in connection with the work of the earlier artists. Nash thinks the previous attempts to express this imprisoned spirit inadequate. "We to-day must find new symbols to express our reaction to environment." These were words written a year or two after the painting of "Sussex Landscape". Look at the picture. There is much here of symbolic language. What of the imprisoned spirit? Those tree forms—is there something there struggling into birth? The rigid, containing lines of the fencing, this way, that way—the guarding, containing lines. Consider the ghost pattern of the great tree against the contrasting colour of the background. Snow had a fascination for Nash. In so many of his pictures its enveloping, shrouding form is the dominant feature.

4. Sensitiveness.

There is a subtle sensitiveness revealed in the picture. Nash was a man of acute sensitivity. In his letters home from the horror of the battlefield, all the carnage and beastliness around him did nothing to efface this tender feeling. A little clump of flowers springing out of the Flanders mud, the song of a bird, the beauty of cloud formation, these are noted and set down excitedly. Earth never lost its wonder for him. It is shown here. The picture is full of this tender feeling, and it also has a tremendously exciting quality. The tree is a winter tree—there is not a leaf upon it—but it is charged full of springing life—intense life—rushing upward, feeling and thrusting its way through those springing branches. Note the contrast between these and the rigid lines of the fencing.

Nash has some beautiful drawings of trees in full leaf, but in the bare branch he reveals in an extraordinary way his deep feeling. Contrast these live, though bare, branches with the terrible devastation of the stricken trees in "The Menin Road": poor, blighted stumps with the leafage *shot* away, not gently laid down as they have been here. Note that the scene is uninhabited. There is no warm sense of human-kind in his

work. The stones, trees, flowers have abundant life, but human life is absent.

5. Sense of form.

Paul Nash had learnt much throughout the war years in the matter of stating his aim in the strictest terms. The bare, utter, stark simplicity of the war pictures had brought him to the point when form became almost everything. Yet it has been said that out of the chaos and squalor he made an ordered poetry of form. Form became lyrical. The result is seen in the "Sussex Landscape". The repetitive motive is almost like a theme in a piece of music.

The following, therefore, should be noted in connection with form in this picture:

(a) *Stability.* That tree, the earth and the hills beyond are solidly established, three dimensional. You could walk upon that earth and round the girth of that tree.

(b) *Joy.* It has a repetitive, lyrical, singing quality. Many of Nash's works were not joyful. His own life was marred by illness. Nevertheless, to read the biography, even the letters which he sent home to his wife from the misery and horror of the Flanders mud, is to read the words of a man who had joy in his heart. The springing form of the great tree, the pattern of the furrows in the field on the right, the rich band of colour running through the centre, give the picture its lyrical note. Is it too much to suggest that the rails of the fencing carry the suggestion of the staves of music?

(c) *The symbolism of the forms.* They are there in their own right, but beyond this there is a world of suggestion. There is a fascination in many of the subsequent pictures which Nash painted given by the peculiar, lattice-like effect of railings, or ladders, or striped or barred elements in the composition. Structurally they serve the purpose of a counterbalance to the more rounded forms in this work. But beyond this, what strange, haunting significance they have! Imagine this picture without that criss-cross of the gates and fencing, or the repetitive note of these in the background of the white tree trunks! Put your hand over the fencing in the lower part of the picture below the tree and see how much it loses.

6. Formalism.

The making of pattern in a picture, whilst characteristic

of modern art, and especially of abstract painting, is something that has been present from the earliest masters. But something else arises in Nash's work that is closely allied to the pattern. This is the formal arrangement, and even more the formal shapes in which the parts that make up the work are seen. This was one of the things that was stressed by Nash's group. The trees, clouds, contours of the hills, are formalized. They conform to the over-all pattern of the work. Nash makes the criticism that English art has suffered from a lack of structural purpose. This he brings in. Natural form is there, but it is controlled by an art purpose. He writes of "things worth expressing that could never have been expressed in traditional form".

In other works that he painted this aspect received greater emphasis than in "Sussex Landscape", particularly in the series of the coast at Dymchurch, where this formalizing, geometrical, aspect serves his purpose in creating a sense of distance, almost of infinitude, in a striking manner. He has not departed from natural form, but he has made an arrangement of natural form. Now look at the work again and ask—would I rather have the subject painted in a way closely following nature (though remember any picture painted would have to be a compromise) or do I like it *as a picture* arranged in the way that Nash has painted it? What is remarkable in the picture in this matter is the way in which he has wedded the natural fact with the formal quality. There was that in the mind of Nash which had a strong intuitive grasp of the essence of the subject before him, and it is this which comes through the actual appearance.

7. The picture in relation to his other work.

"Sussex Landscape" was painted in the artist's middle period. First he painted the fresh beauty of Iver Heath and beyond. Then came the searing pictures of the war; then a return, in the pictures of the "Sussex Landscape" period, to the healing power of nature, painted, however, in the light of the experience he had gained; these led to the super-realism of his later days—pictures with the strange dream-like quality, with a sense of the mind travelling through space; then the pictures of the second war, conveying the vastness and ruin of the tragedy; finally the immensity of conception of the Sunflower series, which he did not live to complete. "In Turner's later work there lies a great secret, I believe. I feel it is for me to look for it. Presumption it may be—but how to come at it."

Paul Nash was artist, poet, and, like Blake, whose work he loved so much, mystic. "Sussex Landscape" is a picture of the good earth, but it is an earth that has at the heart of it a mystery.

Books recommended:

Paul Nash. Edited by Margot Eates. (Lund Humphreys. £3 3s.)

Outline: An autobiography. Paul Nash. (Faber and Faber. 30s.)

Paul Nash. Anthony Bertram. (Faber and Faber. 42s.)

Paul Nash. (Penguin Modern Painters. 3s. 6d.) (Out of print.)

All obtainable from or through a local library.

Bible reading: Job 37. 5-37.

Hymns: 404, 350.

Section IX

Authority in Religion

NOTES BY W. ARNOLD HALL

(a) "BY WHAT AUTHORITY?"

"Authorities" in religion are sources of wisdom, of moral influence and of power. They are the seats of understanding from which instruction is sought and accepted—both individually and corporately—for thought and action. Religion, after all, is concerned with ultimate realities—with God, truth, goodness, destiny. On such high issues many will consider it presumptuous to obtrude mere personal opinions; on the contrary, there is the desire to know what has been said and done since the days when the foundations were laid, to know what particular doctrine and what particular conduct have in fact been considered sound through the ages. Hence, in search of guidance and assurance on these themes, men turn to a Church, to the founders and fathers of that Church; or to Scriptures and other records which are deemed ancient and trustworthy; or to the inner promptings of the Deity Himself in so far as these are believed to be directly experienced.

1. The reasonableness of submission.

Free-lance circles, such as Adult Schools, often tend to assume that it is a mark of inferiority or even of indignity to submit to higher authority than personal opinion in matters of religion; that it is, indeed, a mark of backwardness and superstition. Yet in almost all other departments of our life we do not hesitate to accept the wisdom and guidance of those who have long experience—whether these be specialists or merely seniors. We readily submit to the judgement of those who, by long acquaintance with the matter in hand, are believed to know what's what. It is true that doctors sometimes differ; but we still consult them. We choose the authority which most appeals to us. We may reasonably do likewise in religion.

Few people to-day, looking out across the world of ideas, standards of value, individual habits and public behaviour, would say that all is well. Many of our contemporaries have lost their way; they live in a waste-land of doubt and denial. They may be "all dressed up" but they have "nowhere to go". They are drifting, to take another figure. And drifting is dangerous to others as well as unsatisfying to the drifters. A port in a storm is better than the high seas. And we have the *right*, whoever we may be, to make for it if we can.

Even philosophy feels the need to-day, if not for submission, at any rate for committal. Existentialists, for example, tell us that we are obliged to *choose*, and Christian Existentialists say we must choose faith, and so pass out of nothingness and negation into real existence. It is by an act of faith, of trust, that is to say of submission, that we do so pass into "existence". Decision is all; one cannot understand before deciding, before choosing, before self-committing, before submitting. Only experience will show. The risk comes first; the proof will follow. We must get "involved" in order to go forward and so experience real freedom. In the nature of the case faith is a leap; it is acceptance. Some, no doubt, will ask for reasons, for adequate grounds for acceptance, for sound bases of personal choice: but to do so, the Existentialists (e.g. Rudolf Bultmann) will reply, is to lack faith, not to prepare for it.

Whether or not we are able to unite with this somewhat non-metaphysical philosophy, we should note its relevance and its success in speaking to our time. Under certain circumstances, submission in faith may be salutary and, in terms of personal well-being, may even be necessary.

2. The reasonableness of resistance.

We cannot of course be *compelled* to submit to religious authority and wisdom; we cannot be *made* to have faith. Certainly each of us has the right to resist, just as each has the right to accept. Some are by temperament resistant, cautious, inquisitive, even curious. In any case, what is to be said when the authorities themselves disagree? If doctors differ, which shall we choose? Even the highest authorities are mediated through human channels, and human channels are fallible. A New Testament writer advises: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4. 1.) Plato had previously recommended: accept the best advice you can get

and then take your chance, like a man who must cross the sea on a raft, unless you can find some safer vessel on which to voyage more securely. In other words, you must do the best you can with your own faculties of judgement; no one is exonerated from that exercise. Progress in the Old Testament and the New was made possible only by individual challenges of prevailing authority (see especially The Sermon on the Mount and The Acts of the Apostles); and similarly in Christian history.

In matters of religion we may claim freedom to accept or reject; and must take care to leave others equally free.

3. Different kinds of authority.

If we look beyond individual judgement to higher wisdom, there is still room for choice—the choice between one authority and another. Shall we look to external, objective authorities, for example a Church or a Bible, or to inward subjective guidance, such as one's inward promptings and intuitions, an inward light of Divine origin as it were? Obviously the choice we make will almost certainly reflect the circumstances of our upbringing. Even when we are regretful of those circumstances and even rebellious against our past, we are none the less reflecting them; and there will still be many factors against which we do not rebel.

In primitive communities right conduct is considered to consist mainly in obedience to custom. At a much later stage the criterion becomes more conscious, more reflective, more individual. Not that the individual proceeds to criticize and defy the moral ideal of his community; but he becomes more fully aware of it, more alert to it, and is able consciously to recognize and accept it and apply its general principles to particular circumstances. Only occasionally does he assert himself to the point of doubting its authority and taking his own self-appointed line. The case is similar in matters of personal religion. We are brought up within a particular religious tradition—Catholic or Protestant, Anglican or Dissenting, or maybe rationalistic and free-thinking. In some few cases we may think or rebel our way out of that tradition, though we may never quite get free of its influence. Among those who accept the tradition known in their youth, argument as to authorities is likely to be fruitless. One authority is not likely to be exchanged for another. The devotee of each may well regard his particular authority as the only valid court of

appeal; in so doing he will doubtless regard himself as acting with conspicuous personal freedom and detachment, though an outside observer may not see it so. Tastes are not open to dispute, and there is little to be gained in so disputing. It is probably likewise with our respective religious authorities: and it is perhaps somewhat vulgar even to attempt a dispute.

4. Can we dispense with all authority?

There will be a few—strong-minded individualists—who will be critical of all authority, even contemptuous of it, except it be their own. Their attitude may be constitutional rather than radical, as was that of the fabled member who declared that, so long as he was a member of the School, there would *never* be anything unanimous. As for the genuine radical, is he able to dispense with authority of every kind? It may be doubted. He will be glad of supporting voices, when he can find them among those whom he can intellectually respect. He will accept a “consensus of opinion” if he is satisfied that it is responsible opinion. No one is quite happy to walk entirely alone, unless he be an egoist (i.e. one who holds that self-interest is the supreme good; to be distinguished, of course, from the mere “egotist”, who talks about himself), and even the egoist requires the permission of the community, if not its authority, to follow his furrow.

5. Oppressive or advisory authority.

Authorities differ, to be sure, in the exercise of their authority. For authority may be used to coerce or merely to guide; it may be exercised against the will of those who are under it or only at the invitation of those who accept it and seek its aid. It is the argument of this Handbook that those of us who are in any authority should be tender and careful in the exercise of it. The argument may be extended to authority on the corporate scale. Should it be exercised as lightly as possible, appealed to as economically as possible, and utilized only to guide rather than to threaten? Or does it then cease to be authority?

Consider the following description of the Servant of the Lord:

Here is my servant whom I uphold,
my chosen one, my heart's delight;
I have endowed him with my spirit,
to carry true religion to the nations.

He shall not be loud and noisy,
 he shall not shout in public;
 he shall not crush a broken reed,
 nor quench a wick that dimly burns;
 loyally shall he set forth true religion,
 he shall not be broken nor grow dim,
 till he has settled true religion upon earth,
 till far lands long for his instruction.

Isaiah 42: 1-4 (Moffatt's Translation).

Questions for discussion:

1. What religious authorities do you recognize as worthy of acceptance? Would such acceptance be without qualification?
2. In matters of religious truth, what do you regard as the final court of appeal?

Bible reading: Matthew 12. 14-21.

Hymns (if desired): 67, 66.

(b) THE AUTHORITY OF THE CHURCH

The context of these notes is, for obvious reasons, that of the Christian world. A wider field would involve the Comparative Study of Religion and Religions, which is not the present purpose.

Our attention is to be centred on the religious experience and culture of the West, with which we are more immediately familiar. Indeed the word "Church"—the Ecclesia—may be said to be the prerogative of "Christian" religion. It signifies the entire body of the faithful, those who have been "called out" of the world to bear the faith and witness of Christian allegiance.

"The Church," said Theodore Beza,* "is an anvil which has worn out many hammers." The Church, that is to say, has in fact maintained its authority throughout the generations. Its claim to such authority rests on its claim to have been founded by Jesus Christ himself:

"Simon Peter answered: Thou art the Christ, the Son of the living God. And Jesus answered, Blessed art thou, Simon son of Jonas; for flesh and blood have not revealed it unto thee, but my Father in heaven. And I say unto thee, Thou art Peter, and

* 1519-1605.

upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16. 16-19.)

It is immaterial that some may consider those words to be a pious reflection, read back into the Gospel story and subsequently incorporated in the text. The Church itself has always accepted them as from Jesus himself and Christians in every age have so believed them.

1. Antiquity and continuity.

The history of the Church may almost be termed miraculous—marvellous in its antiquity and continuity over some two thousand years. It is not easy to name other human institutions with such a length of life behind them. The story of Church history is almost unbroken—there are periods in the early centuries where the record is not complete—and it continues still. It is not an unruffled story, for there have been factions, aberrations, divisions; with a scornful wonder "men see Her sore oppressed, by schisms rent asunder, by heresies distressed". But the "treasure in earthen vessels" has somehow been preserved; the original Christian gospel upheld. Many of the schismatics, too, it should be noted, have contested not the essential gospel but only some aspect or derivative of it; they also have upheld "the faith" in its central articles. The Church as a whole can offer a faith tested by time and supported by continuous testimony—*quod semper, quod ubique, quod ab omnibus creditum* (that which always, everywhere and by all has been believed): the faith "once for all delivered unto the saints".

2. A mediated authority.

For many centuries in our own country and elsewhere the authority of the Church had to be mediated to a people who, being illiterate, were without direct access to it. That mediation has been threefold—through clergy, through scriptures and through ritual.

(a) *Through the clergy.*

"He hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins," run the words in the

Book of Common Prayer. Without such believed empowerment, none of them would presume to declare it. It is not accidental that the clergy have throughout the centuries been scholars, trained to know and to understand the teaching of Christ and his Apostles and of the Church itself, which is believed to be "the Body of Christ" (Ephesians 1. 22, etc.). The fidelity of the clergy is under constant scrutiny and affirmation. The first clergy, though "ordained" to their tasks, were "laymen", in the sense that their service was not professional; it was the needs of the growing and expanding Church which called for the setting apart of some for full-time duties. But the duties themselves were defined in the Epistles of St. Paul when he wrote to the early Churches no more than twenty years after the death of their founder. Anti-clericalism still flourishes in dissenting circles, which (even when pure in motive) have often overlooked their own debt historically to the scholarship and care of the clergy—the custodians of faith and of scripture.

(b) Through the Scriptures.

The Scriptures are not themselves the foundation of the Christian Church, though they bear witness of that foundation and indeed record it (see next Study). All branches of the Church appeal to Scripture for corroboration of their claims, even of their schismatic claims. When Wycliffe sought to make the Scriptures available to the wayfaring man, so far from undermining (as was thought) the authority of the Church, he was in fact establishing it, for all to see and know. Ignorance of the Scriptures *within* the Churches is as surprising as it is short-sighted. Unfortunately it cannot nowadays be said that the deficiency is corrected by belonging to an Adult School.

(c) Through the ritual.

The teaching of the Church may be preserved by its scholars, both clerical and lay, but it is through the Church's ritual of worship that it is chiefly propagated. Whenever the Mass is said, or the Word preached, the central drama of the Gospel is re-enacted before the congregation. It is a mistake to suppose that ritual belongs only to the "high" Church. Ritual is but ceremony and observance, and every Church has its accepted modes of observance. It is the ritual of worship which keeps the faith alive in the lives of the adherents. There are devout souls who, by force of circumstances, must tend a pri-

vate altar or keep a private vigil; but their circumstances are exceptional. "Can't I worship in my own way and at my own time?" asked the hiker. "You can," was the reply, "but you don't." Adult School members ignore the worship of Christendom too lightly, if they claim at the same time to be Christians. The "worship" of the Adult School ("The Adult School is my Church") is too meagre a diet to be a substitute for the praise and prayer of Zion or the aspirations of the altar.

3. Authority in doctrine and authority in morals.

From earliest childhood most of us are taught what we should think and believe and also what we should do. Some hold that such teaching is an iniquitous imposition, and that the child's mind should be left as it were blank, free to receive its own impressions and draw its own conclusions. This is not the view of religious communities in general or of the Christian community in particular; they hold that guidance is necessary and that one should train the child in the way he should go. One's life-time is too short a period in which to learn afresh, each for himself and from the beginning, the hard-won wisdom of the centuries. There is teaching, therefore, by the custodians of the Faith and the shepherds of the flock—as to right belief and as to right conduct. *Every Church or parent has the right so to teach; and every child or individual has the right to disbelieve.* If the doctrine is sound and the teaching good, it may be said to deserve acceptance; and will probably secure it. If the teacher is without arrogance, he will be content to expound what has been believed in the past and what may with equal reasonableness be believed in the present; he will show the path the saints have trod (and in what faith), and urge the disciple to tread it still. The catechism and the code are suited to these purposes. Authority, however, may wish to go further: it may seek to insist not only on what should but on what *must* be believed or done and, if it also acquires secular power, to threaten and to punish those who cannot or will not comply. Authority is then become tyranny. If (as is claimed) the Church is "the Body of Christ", should it condemn? "God sent not His son into the world to condemn the world, but that the world through him might be saved."

4. "The faith once for all delivered."

The authority of the Church in doctrine rests in the first place—some Churches would say that it rests *only*—in the New

Testament statement of Christian Faith. The earliest statement of that Faith is to be found in the very early preaching of the Apostles, immediately after the Resurrection and Ascension as recorded by Luke in his Gospel and in The Acts. Professor C. H. Dodd, in his important volume *The Apostolic Preaching and its Developments*, summarizes the early faith—alike in Gospel and Epistles—thus:

“The prophecies are fulfilled, the New Age is inaugurated by the coming of Christ, born of the Seed of David, who died according to the Scriptures, to deliver us from the present evil age. He was slain. He was buried. He rose on the third day, according to the Scriptures. He is exalted at the right hand of God, as Son of God and Lord of the quick and the dead. He will come again as Judge and Saviour.”

The first address of Peter, to the inhabitants of Jerusalem, recorded in the second chapter of The Acts of the Apostles, verses 22 to 36, centres exactly on these central propositions. *There was Christian Faith—the Lordship of Christ, who is both Judge and Saviour.*

In the course of time, further articles of faith have called for definition and clarification. Some sections of the Church have proceeded to define and to require acceptance; others allow liberty, both of view and of interpretation, as being on matters of secondary importance. All Churches unite in offering worship to Christ as if to God (a description of the “Christians” which occurs in the letters of the Roman Pliny); their authority for so doing lies in the New Testament itself.

5. Authority in the different Churches.

(a) In the Roman Church.

The authority of the Roman Catholic *clergy* is believed to rest in the unbroken continuity of the priesthood, an uninterrupted Apostolic Succession from the commission given by Jesus to St. Peter. The occupant of the Papal Chair, who is thus St. Peter’s successor, is for that reason the supreme authority in subsequent matters of faith and morals, binding and loosing as he is divinely empowered to do. When he speaks in the name of and for the Church, his word is definitive. He may, of course, delegate authority in certain particulars to others, but these hold their authority only as thus delegated.

Similarly, the authority of the *Scriptures* in the Catholic Communion lies in the sanction accorded to them by the con-

tinuing Apostolic Church under its continuing priesthood. In matters of scriptural interpretation there may be development of thought and understanding, but within the same sanction.

The authority of the Roman *ritual*, most especially of the Mass, rests on the words attributed to Christ himself: "This is my Body."

Thus, for the Roman Church, authority—alike of clergy, scriptures and ritual—is that of continuity, and continuity within a Divine commission. Authority in the Church is in fact the authority of the Church.

(b) *In the Greek Orthodox Church.*

The Greek Orthodox Church broke away from Rome in A.D. 1054. It may regard itself as having continuity of authority from Apostolic times in spite of the disruption. It makes no claim to have any rival Pope, for it vests supreme authority so far as clergy are concerned not in one head but in several—the Patriarchs, all of whom are equal in their transmissive and authorizing powers. Through them the clergy claim a delegated authority to interpret the *Scriptures*, in accordance with the general credal position of their Church (which is based—with one excepted clause—on the Nicene Creed,* not the Apostles'* or Athanasian*). The Greek Orthodox Church places an emphasis similar to that of Rome on the *ritual* of the Mass; but it differs from Rome inasmuch as it does not accept the full doctrine of transubstantiation,† gives communion to the faithful under both kinds (i.e. through both the bread and the wine), and makes a greater use of the vernacular in its liturgy and worship. The authority in the Church is still the authority of the Church.

(c) *In the Anglican Church.*

Separate from Rome since the time of Henry VIII and the later Elizabethan Settlement, the Church of England none the less takes pride in "the historic episcopate", tracing its own continuity (through Rome) with the first Christian bishops of New Testament times. Few of us fail to be impressed with what is ancient. Because it is Protestant, the Anglican Church is more concerned than is the Roman to claim and indicate for its

* See *The Book of Common Prayer* for these.

† The Roman Catholic doctrine that, at the moment of consecration in the Mass, the bread and wine cease to be such and become the body and blood of Christ.

Orders the support of Scripture. Its claim for the efficacy of its sacraments is perhaps less literal and extreme than that of Rome or Greek Orthodoxy; these sacraments are nevertheless deemed necessary and incumbent.

(d) In the Free Churches.

For the free Protestant Churches the emphasis is more on the truth of the Faith than on the continuity of the Ministerial Orders. The authority of its ministers resides more in their knowledge and character than in any kind of succession. In these churches, moreover, the authority of the scriptures becomes paramount (see Study 3, below) while it tends to regard the importance of its ritual, sacramental or otherwise, as residing more in their subjective than their objective effects on the worshipper. Authority in the Free Protestant Churches may be said to be open to question; less so in the Anglican communion; not so in the Roman and Greek communions.

6. The exercise of the Ministry.

The authority of priest or pastor is, according to the New Testament, the authority to teach, to maintain order, to administer the sacraments, to expound the scriptures, and to care for the flock. There is authority, too, to exercise a ministry of healing—a gift which seems to have died out within a few generations of the Apostolic era. Some Protestant societies regard the office of Ministry as resting on all members of the Church equally (i.e. they recognize no laity), though there are often seniorities and elevations even within the equal ministry. The authority of the Minister lies in the treasure he transmits, not in the earthen vessel of his person which transmits it. Opinion is divided as to how far the latter factor is of importance to the former.

Questions for discussion:

1. St. Paul describes The Church as "the Body of Christ." How would you interpret that phrase?
2. What is the relation of "The Churches" to the Church? Can Christians sit loose to either?

Bible reading: Matthew 16. 13-19; 18. 15-20.

Hymns (if desired): 54, 44.

(c) THE AUTHORITY OF THE BIBLE

The Catholic Church—both Roman and Greek—comprises the great majority of Christians, and in those Churches the authority of the Church is regarded as at least equal to the authority of the Bible. In the Roman Church the authority of the Church would be regarded as a superior authority. In so far as the Bible is studied at all, it is to be studied as interpreted by the authority of the Church, over which the individual is not regarded as having a right of private judgement. In the Greek Church the superior authority of the Church may be less explicitly stated, but it is nevertheless assumed; it takes precedence in practice; the Bible is the rule of faith, but is to be understood only according to the traditions of the Church.

1. Protestantism and the Bible.

The Protestant view of the Bible is otherwise. The Reformation of the sixteenth century followed the German protest in the fifteenth. The latter protested against papal authority by declaring that the Bible alone was the rule by which Christians should order their lives. The reform of the English Church was similarly based on the Bible and on the Bible alone. When on that basis the Roman sacramental doctrine was questioned, the situation was complicated by the King's refusal to take the new authority that far. Consequently while Catholics were hanged as traitors for denying the King's power, Protestants were burnt as heretics for refusing his sacramental theory. As the Protestant position gained strength, it came to refer all questions of doctrine to Biblical authority. This position has remained more or less unchanged in Protestant countries and communities. But a new question arises as to *wherein* lies the authority of the Bible—whether in its actual words, and word for word, or in its general intention.

2. Claims of infallibility.

At the time of the Reformation, the Protestant movement saw in the Scriptures a *final* authority which would replace that of Church and hierarchy. The infallibility which they were disposed to deny to the Pope and the Councils they were prepared instead to attribute to the Bible. It is true that they affirmed also “the right of private judgement”, but they did not at first or even for some generations extend that appeal to apply in

matters of the "new" authority. When they came to obscurities in the Scriptures, however, they had perforce to look to reason and conscience, guided (as they believed these would be) by the Holy Spirit.

It is worth noting that the Bible itself does not claim *infallible* authority in all its parts. Against such passages as 2 Timothy 3. 16, 2 Peter 1. 21 and Revelation 22. 18-19, must be set others in which fallibility is admitted, e.g. the corrections which the Prophets Isaiah and Jeremiah and Ezekiel themselves make of their own utterances (see for example, Isaiah 6. 11; 30. 19; 31. 4-5; Jeremiah 20. 7; 11. 1f; 8. 7f; Ezekiel 26-28.; 29. 18). St. Paul is careful to distinguish between a word of the Lord and what he asserts is only his own opinion (1 Corinthians 7. 8, 10, 12, 25). Apart from such difficulties, however, the belief in the verbal infallibility of the Bible could not but give way before the enlarging discoveries of natural science and the findings of Bible study itself. For there is seen to be a growing and expanding moral awareness from one period to another within the two Testaments, whether in the thought of God or in the conceptions of right conduct.

The appeal to one's own reason, or even inclination, in these matters is hard to escape altogether. One may decide to trust an outside authority rather than one's own opinion, but on what grounds does one accept one authority rather than another authority? In choosing *which* authority one will be guided by, there is an element of personal judgement. The Protestant in particular, however, may well realize that, once having affirmed the right of private judgement, he has set foot on a path which leads a long way further.

3. The new fundamentalism.

At the present time there appears to be a movement of some numerical strength back to the doctrines of verbal inspiration and of the verbally infallible Bible. Its watchword is: "The Bible says." It is the basis of the modern evangelical crusade; and it appears with equal prominence in all those sects which profess a fanatical nationalism or which look for the speedy winding-up of the present world order (British Israel, Jehovah's Witnesses, and the like). Nor is it true to say that the new fundamentalism is to be found only within the strongholds of illiteracy. It may be true that it is to be found chiefly there; but there is evidence of it among the student population in the Universities and Colleges. Many of its advocates are

certainly students of the Bible. They represent a certain return to extreme religious orthodoxy, though orthodoxy of an exclusively Protestant kind.

One may understand something of the motive, probably an unconscious motive, for this extreme neo-literalism in Bible religion. Definiteness and certainty are offered by it, in a world of relativism, scepticism and individual impotence. It is natural to seek for some sure ground and confidence, to accept an authority from those who are believed to possess it. The path of private judgement is too perilous, slippery and indefinite for some; they can trust themselves in one private judgement only—the choice of one authority rather than another.

4. The Bible as the “Word of God”.

Christians of nearly all persuasions speak of the Bible as being the “Word of God”. It is noteworthy that George Fox and the early Quakers refused so to speak. “The Word”, he held, belongs in the Scriptures to Christ (see John 1. 1-14).

“Do not the ministers of God say that the Scriptures are a declaration which you call the Word? Do you not rob Christ of His title and of His honour, and give it to the letter?” (George Fox, *Journal*, 1656.)

Fox was followed by Robert Barclay in similar vein, the latter affirming with conviction that the testimony of the inward Spirit takes precedence over all Scriptures:

“Because they (the Scriptures) are only a declaration of the fountain and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet . . . they may be esteemed a secondary rule, subordinate to the Spirit from which they have all their excellency. . . .” (Robert Barclay, *Apology*.)

It may be replied that the Bible itself uses the term freely in the more general way: “The word of the Lord came to me, saying”, “the word of the Lord came unto Jeremiah”, “they spoke the word of God with boldness”. What may the term, then, be said to mean? It means truth, in such measure as the writers can apprehend it. Consider the following:

“A word is a means of communicating thought. . . . The Eternal has neither breath nor vocal cords: how should he speak words? Clearly enough, the term ‘Word of God’ is a metaphorical expression. We mean by it a means whereby the

'thought' of God, which is the truth, is mediated to the human mind. . . . The Bible is not the utterance of God *in the same sense* in which it is the utterance of men. . . . God is the author not of the Bible, but of the life in which the authors of the Bible partake, and of which they tell in such imperfect human words as they could command." (C. H. Dodd, *The Authority of the Bible*,* p. 16f.)

In other words, any authority which the Bible may possess as a disclosure of truth is compatible with human imperfection in the vehicles through which the disclosure is made.

5. The attitude of Jesus to Scripture.

Jesus disconcerted the religious authorities of his time by appealing from the letter and even the thought of Scripture to a higher understanding of the truth. That his appeal angered and embarrassed them is not to be wondered at: for the human mind in that day, as in ours, clings to the letter and indeed to the thought of what is believed to have been revealed. "Ye have heard that it was said by them of old time. . . . But I say unto you. . . ." It should be noted, however, that the movement of thought is always *forward*, to harder moral tasks or to worthier conceptions of the Deity. In a similar way, the Prophets before him had refined upon the doctrine and standards of their own predecessors; for example, Ezekiel 18. 19-23, improves upon Exodus 20. 5, Deuteronomy 5. 9; Hosea's view of God approximates more nearly to that of Jesus than did the views of Amos and the first Isaiah. Liberalism in theology is written into the Bible itself; infallibilities have to be imported into or forced upon it.

6. The authority of truth.

To abandon external authorities does not necessarily mean the abandonment of all standards other than mere personal fancy or opinion. Philosophers and scientists have to rely for guidance not on external authorities but on the *coherency* of one discovery with another and on the *persistency* of their findings in the light of increasing knowledge. In the field of religion it may be necessary to do likewise. The authority which the Bible possesses for the reader may well lie in the truth of what it records, such truth being progressively realized in the experiences recorded and progressively realized by the

* Published by Nisbet (16s., or from a library). This book will be found useful for the whole of this study.

reader. Real authority is "the authority of the truth itself, compelling and subduing" (C. H. Dodd). This does not mean that we may never take any statement, in the Bible or elsewhere, on trust. On the contrary, when we have found in any record or person what we believe to be truth, we may well feel able to trust such a record or person for guidance in other matters which we have not yet personally investigated; there is the confidence that, given time and opportunity, we should ourselves come to see for ourselves the further truth. Meanwhile we can trust our "authorities"; they are not authorities which must be obeyed without question but authorities which may be reasonably relied upon. The advantage which they have over us is that of the expert over the pupil, whether the expert excels by discipline or by genius.

The writers of holy writ, whether prophets or recorders, were elevated in thought and feeling and gave forth the fruits of that elevation. The Bible itself makes it clear that it was the prophets and writers, not their words, which were inspired (see 2 Peter 1. 20). Doubtless the words partake in some measure of the elevated thought and feeling which begat them. The elevation, if real, will become increasingly evident to those who apply themselves in diligent search (Acts 17. 11).

7. Two ways of reading.

For some readers, any word of the Bible will be acceptable as true, merely because it appears in the Bible. Particularly a word of Jesus, or of a close disciple of Jesus, will be so accepted, merely because it fell from such an one's lips or pen. Such an attitude betokens acceptance *in advance* of the over-riding authority of the written word. It may be the result of many years of testing and applying for oneself of some of those words, so that one is prepared to "trust" the remainder; or it may spring from a total and perhaps traditional acceptance of an authority external to oneself—the authority of a Book in itself or of that Book as authorized (and interpreted) by a Church.

But there will be other readers who cannot accept *in advance* anything which they may yet find to read, even in the words of Jesus himself. If they come to the view that the words of Jesus are truth and life, it will be because they have found them to be so in their own thought and experience; they are not considered true simply because Jesus spoke them. On the contrary, Jesus is seen to have spoken them precisely because they

are true. They are found to be true also by other competent witnesses, and can now be personally acknowledged as such for oneself.

No one can legislate for any other in which of these ways the Bible must be read. Each will read as he personally *believes* he may. Unfortunately, the great majority—even in the field of education—do not appear to read it at all.

Questions for discussion:

1. If you have members who read the Bible in the first of the two ways described in the above paragraph, ask them to explain how they deal with the contradictory passages in the Bible. Is their explanation satisfactory?
2. If other members read the Bible the second way, ask them to say *on what authority* they presume to accept or reject this or that particular passage. Do they *apply* what they accept? *On what basis* do they expect other people to accept and apply such passages?

Bible reading: Psalm 119. 33-40, 97-108.

Hymn (if desired): 343.

(d) THE AUTHORITY OF CONSCIENCE AND OF INWARD LIGHT

We have noted that, even in accepting an external authority and in deciding *which* particular authority one can and will accept, there is an element of personal judgement. Such personal judgement constitutes some sort of appeal to an inward authority. Such judgement may refer to something objective, but its own nature is on the whole subjective. Some religious groups and individuals would even claim to disregard all external authorities; that is, they not only admit but positively welcome the inward authority of private judgement alone. Such a position has assets, but it also has disadvantages and dangers. To rely on private judgement only, to accept as true and authoritative only what seems to the individual himself to be so, bestows a certain independence of time, place and circumstance. Thus Tolstoy could write:

“Take away the Church, the traditions, the Bible, and even Christ himself: the ultimate fact of man’s knowledge of good-

ness, i.e. of God, directly through reason and conscience, will be as clear and certain as ever and it will be seen that we are dealing with truths that can never perish."

What is essential in the Gospels, he held, derives authority purely from its correspondence with man's "reason and conscience". But there are dangers in such independence; for the dictates of reason and conscience cannot be said to be constant either between one person and another or even within the same person. The individual judgement may be misguided and mistaken. This situation may be inevitable; but its weakness must be acknowledged.

1. What is conscience?

The authority of conscience is certainly an inward authority, though it has outward reference. If we ask what conscience is, more than one answer may be given according to the meaning which is given to the terms used. So long as consistency be maintained, liberty of definition may be granted; but it will not help if conscience is used to express now a moral sense, now the fundamental principles on which that sense operates, and now the principles adopted by any particular individual. It may well be best to choose the first of the above meanings of the term, since this relates to what is constant in the operation of conscience; conscience is *a moral feeling accompanying our conformity or non-conformity with our own accepted moral principles*. It is *a particular feeling of pain or of pleasure*, and its authority may accordingly be said to be both negative and positive. Its chief office, however, is undoubtedly of a negative character, and some moralists (rightly, in the view of the present writer) would regard it as more or less invariably negative, in which case one would speak only of a painful conscience, not of a pleasurable conscience. Conformity to moral principles may be regarded as normal, bestowing no positive pleasure except to the pharisaical; but departure from principle brings pain. Carlyle evidently preferred to regard the authority of conscience as purely negative. He writes:

"To say that we have a clear conscience is to utter a solecism; had we never sinned, we should have had no conscience."

A more recent writer puts the matter cheerfully:

"Conscience is largely negative, turning up too usually (like a policeman) when the mischief is already done; and then, too, it can sometimes be squared."

2. Changing principles.

Conscience may thus be termed a constant factor in the moral life—a feeling of pain (and possibly pleasure also); whereas the principles in connection with which it operates may change. At one time, for example, we may have believed that it was morally wrong to drink intoxicating wine, or to read a Sunday newspaper, and under those circumstances we should have felt a pain of conscience if we had yielded; but perhaps in course of time our views changed, in which case we eventually ceased to feel pain when engaging in those activities—"eventually", let it be noted: for the feelings of conscience are conservative and do not catch up until the new moral judgements have become settled and we have become well used to them.* All manner of things have been said and done by conscientious people in the name of conscience. If we do not approve all of them, that is because we dispute the moral principles on which those people conscientiously acted, not because we would not have them obey their conscience. Moral principles are open to question, though happily they are open also to development (and unhappily to retrogression).

3. Is conscience "the voice of God"?

In the teaching of the Church, including that of the Catholic Church, conscience is recognized as the supreme moral authority for the individual. Thus the Rev. T Corbishley, S.J., writes:

"The Church is officially committed to the view that the conscience of the heretic must be respected. It is part of her moral teaching that the individual is bound to follow his conscience, even where that conscience is at fault. She may seek to correct his error, to instruct him out of it, to persuade him to renounce it; but so long as he is genuinely convinced of the truth of his position, she is bound to concede him the right to follow his own conscience." (*Roman Catholicism*, page 34.)

(and see also p. 213 in the 1951 Study Handbook, *A Century of Change*). The Church, indeed, like any other serious authority, exhorts us to obey our conscience, to heed the intimations of pain when we violate or are about to violate our personal principles. But that does not mean that the Church or any other authority necessarily shares those principles; it may actually

* The interested reader can pursue this subject in some detail in J. H. Muirhead's now classical treatise *The Elements of Ethics*.

deplore them; but it recognizes and affirms our obligations to what we *believe* to be right. Conscience, then, may be said in a fundamental sense to be invariably right and as such to qualify after all for the description of it as being "the Voice of God". But conscience is *not enough*; for it does not validate the moral judgements and principles in connection with which our consciences function. Those who would prefer to equate conscience with those principles should certainly be discouraged from calling it the Voice of God; but if it be the inward monitor, as suggested above, which tells us to do what we believe to be right, the divine term may well be appropriate and conscience itself accepted as authoritative.

4. Mistaken judgements of the conscientious.

St. Paul himself, while claiming to act upon conscience, came to assert that so to do is no guarantee of right action. Feelings of conscience may be attached to wrong judgements as to what is good and what is right. What is needed, therefore, is not only obedience to conscience, but the attachment of conscience to *mature* moral judgements. A mature conscience is one which is so attached.

Consider the following:

"Ends are self-evident, but to decide on means wants more experience than the average individual possesses. The individual can only judge of the good which he knows. And not all are equally good judges." (Hastings Rashdall, *Conscience and Christ.*)

With complete conviction that they were right, Catholics have burnt and tortured Protestants, and Protestants Catholics. Few Catholics or Protestants to-day would defend those actions; though both parties may have acted conscientiously at the time. So St. Paul can confess:

"I verily thought (at that time) that I ought to do many things contrary to the name of Jesus of Nazareth; being exceedingly mad, I punished many of the saints and persecuted them. . ." (Acts 26. 9.)

"To me it is a very small matter that I should be judged by you or by any human court; . . . for I have nothing on my conscience; *but that fact* does not prove my innocence; my Judge is the Lord." (1 Corinthians 4. 3f: *J. A. Findlay's translation.*)

"My conscience does not, in fact, reproach me; but that is not where my justification lies; it is the Lord's scrutiny I must undergo." (*ibid. R. A. Knox's translation.*)

Elsewhere he speaks of matters on which one cannot "check-up" one's moral judgements against sayings of the Lord's; conscience is all there is to go by (1 Corinthians 7. 25). But his major point is clear, that one cannot assume that principles on which one is conscientious are necessarily right principles; in many cases they are shaped and maybe provided by the conventions of the society in which one lives. To attain sound principles requires the exercise of our reason, and reference to the judgements of those deemed worthy guides ("My Judge is the Lord").

5. The Inward Light.

It is held by some, however, that, even in reaching sound judgements for our conscience to attach itself to, there are inward promptings, a light in the mind itself. The metaphor is that of a lamp; and both the light (i.e. the lamp itself) and the illumination it gives are alike believed to be of Divine origin and to be given directly to those who wait for it.

This doctrine of the Inward Light is characteristic of Quakerism and other mystical communities, though they have no monopoly of it. What distinguishes them is that it is their chief doctrine, and some would say their only one. George Fox expressed it memorably, in 1648:

"Now the Lord hath opened to me by His invisible power how that every man was enlightened by the divine Light of Christ; and I saw it shine through all; and that they that believed in it came . . . to the Light of Life. . . . This I saw in the pure openings of the Light. . . . For I saw in that Light and Spirit which was before Scripture was given forth."

Robert Barclay likewise speaks, in 1678, of

"Christ nigh in all, the Light in all, the Seed sown in the hearts of all."

And a Yearly Meeting Epistle of the Society of Friends, 1879, while using the terms without necessary exactitude, affirms that "conscience, as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God."

6. Is the Inward Light a specifically Christian experience?

There can be no doubt that in Quakerism the doctrine of Inward Light is a Christian doctrine, the Society of Friends a Christian Society. Fox, Barclay and many another make it clear that for them the Light is the Light of Christ (see above).

It is true, however, that, when it comes to Christology, the Quakers have been careful not to use phrases which might be deemed binding. On the contrary, in their avoidance of creed they have incurred charges of "diplomatic theological ambiguity". It is clear, moreover, that there were small mystical communities, prior to the Quakers—the early Seekers, for example—who did not consider the Light as specifically Christian and they would not have called it the Light of Christ. At the present time, also, there is a Wider Quakerism which seeks to draw into one religious fellowship those of non-Christian and Christian belief, on a basis of waiting for the Inward Light of God (*sic*). The Light for these is deemed a Universal Light.

7. The tests of inward illumination.

Religious history knows many examples of those who, believing themselves to be immediately illumined by Divine Light, have professed doctrines regarding their own persons or regarding conduct which sober reflection itself could not honestly sustain. The case of James Nayler (1616-1660) would be a case in point in Quaker times.* Like the moral judgements upon which conscience acts, the spiritual knowledge which is believed to come by inward illumination must be tested by reason, including also the fruits-in-action of such illumination, of which reason will take account. Coherency and persistence of doctrine will likewise be important pointers to truth. "Try the spirits, whether they be of God", advises one New Testament writer; whether the test he recommended be acceptable or not, the advice is salutary (1 John 4. 1).

St. Paul suggests that a reliable test of supposed Divine illumination may be found in *Caritas*, love, of a moral rather than emotional character, and he goes into some detail to enable his readers to distinguish the real thing from the counterfeit. Read 1 Corinthians 13. 4-7, preferably in a modern translation (e.g. in *Letters to Young Churches*, by J. B. Phillips).

8. Revelation and discovery.

No man, St. Paul asserts, can discover truth without its being revealed to him, for discovery is by revelation and revelation is by discovery. God opens to us according to the stage of

* He accepted divine praises for himself, his followers spreading their garments before him as he rode into Bristol.

development of our faculties and the sincerity of our seeking. Thus the question of inward authority brings us to the threshold of the ultimate problems of the philosophy of religion.

Questions for discussion:

1. "Conscience leads different people to do very different things" (1951 Handbook, p.213). Examine this in the light of what is said above about conscience.
2. What do you consider to be suitable conditions for receiving inward illumination?

Bible reading: 1 Corinthians 8 (Modern translation essential).

Hymn (if desired): 214.

CREATIVE REBELS: (c) MARTIN LUTHER (1483-1546)

NOTES BY WILFRID H. LEIGHTON

(i) The Reformation in background

Introduction.

Martin Luther is perhaps the greatest figure of the Reformation. He is one of the greatest names in German, in European and indeed in world history. His stature grows as we advance in time.

In order to understand why this is so, it is necessary to know what the Reformation was about, what were the issues between Luther and the Roman Church, and to see his life and work in relation to the many other great figures of the Reformation, with whom he shared a reforming purpose, but from whom he greatly differed in outlook and ultimate aim. This Introduction gives a few pointers, all of which should be expanded by reading and study. Suggestions on how to use the notes are given at the end of the study.

1. The Reformation.

Luther stands with Calvin at the heart of the Protestant Reformation, which, like all radical and reform movements, had its negative and its positive aspects. It marks the end of the Later Middle Ages (800-1485); it is the beginning of Modern History. It was the culmination of diverse movements of reform and revolt in the previous centuries; it was itself a break with the Roman Church of the West, which itself had finally broken from the Greek Orthodox Church in the eleventh century. This second division of Christendom inaugurated the era of the reformed churches in central and northern Europe, and in Britain the Anglican and Free Churches.

2. Negative aspects of the Reformation.

(a) *Anti-Papal*: mainly because of the ostentation, avarice, and corruption of the Papal Court, its claim to political power,

its submission to French influence in the fourteenth century when the Papal Court was confined to Avignon, and the sordid spectacle of rival Popes at the end of that period.

(b) *Anti-clerical*: because of the abuse of privileges enjoyed under the Canon Law, and because of worldliness and moral failures in public and private life.

(c) *Opposition to the philosophy and theology of the Middle Ages*. Scholasticism had become no more than an intellectual cult in which argument had no relation to reality, and thought was divorced from action. Theology was on the defensive and was tending to make assumptions, as over the sale of indulgences and even about the doctrine of Transubstantiation (see explanation at end), which failed to carry conviction even among loyal churchmen.

It must not be assumed, however, that the whole Roman Church was under condemnation. There were devout and sincere souls from the highest to the humblest, whilst much in belief and practice commanded loyalty and respect. Roman Catholicism provided a framework which held society together. It was thought by many that to destroy that framework would be to let loose the forces of anarchy. That was why many reforming churchmen could not follow Luther.

3. Positive aspects of the Reformation.

The Reformation proclaimed the great affirmations on what it meant, and still does mean, to be a Protestant.

- (a) The Bible as the foundation of belief, worship and conduct.
- (b) The right of individual judgement.
- (c) Direct and personal relationship between God and man.
- (d) The priesthood of all believers.
- (e) In Luther's teaching—Justification by Faith. Calvin developed and stressed the doctrine of Predestination, now largely discredited.

4. Aids to the Reformation.

- (a) *Nationalism* which emphasized the growing power of secular government.
- (b) *The New Learning*, called the Renaissance, which was expressed differently in different countries, but which

was opposed to the cloistered virtues of poverty, chastity and obedience; which made man the measure of all things; which encouraged creative energy in experiment and exploration; and which inspired individual liberty.

(c) *Declining Feudalism.*

(d) *The beginnings of modern Capitalism.* Private enterprise, competing interests in trade and commerce, and monopolies were taking the place of the communities and guilds of the Middle Ages.

Luther had neither a full knowledge of all the issues stated above, nor an understanding of the implications of the economic and social changes which were going on around him, but the movement to which his name is given owed something to them all, as well as to the forerunners like Wyclif in England and Huss in Bohemia.

5. Luther's early life.

Martin Luther was born in 1483 at Eisleben in the province of Saxony where he spent the greater part of his life. His father was a successful copper-miner, highly respected for his God-fearing and independent spirit, which made him critical of the local priests, whom he suspected of hypocrisy and knavery. His mother was a hard-working woman, like her husband a severe disciplinarian, who took the trouble to teach the growing boy the Decalogue, the Apostles' Creed and the Lord's Prayer.

His early schooling was practically useless, until at the age of fourteen he went to Magdeburg for a year, and then to the Franciscan School at Eisenach for four years. Here he sang in the church choir and attracted the attention of the wife of a leading citizen in whose home he learned the refinements of family and social life.

6. The making of a reformer.

In 1501 Luther entered the University of Erfurt, famous for its humanistic studies, to study law. He graduated in 1502, and became a master in 1505. His future as a lawyer seemed secure when, to the anger of his father and the surprise of his friends, he entered a monastery of the Austin Friars. His reason was probably to resolve his religious doubts engendered by problems of conscience and by deep ponderings on the nature of God's forgiveness for his own sins. Forgiveness depended on

repentance and contrition. Had his contrition been deep enough? How could he find peace? His teacher, John Staupitz, was a great help in showing him that the relationship between God and man was dependent on man's faith as well as on God's love. Luther also turned to the Scriptures and thought deeply on many passages in the Gospels and in the letters of St. Paul. When he realized the truth of the words in Romans 1. 17, that "the just shall live by faith" his doubts were resolved and his fears banished. He became a dedicated spirit with a prophetic vision.

A further stage in his development was caused by the moral and spiritual failure of the Church in both precept and practice. He was further disillusioned by a visit to Rome in 1511 where he encountered the "slick and cynical professionalism" as well as the ignorance, levity and immorality in the Papal Court itself. He returned to Saxony a sadder and a wiser man. When in 1512 he succeeded Staupitz as Professor of Theology at Wittenberg, he was not only a successful teacher and an ardent Bible student, but a rebel and a reformer at heart.

7. The teacher and preacher.

This was a time of educational advance in Germany—a part of the Renaissance—and under the patronage of the Elector of Saxony the University of Wittenberg rapidly developed. Part of the success was due to Luther's teaching and influence. His stimulating lectures attracted a large body of students who in youthful enthusiasm became bound to him in heart and mind. Luther clearly saw the gulf between the teaching of the New Testament and the practice of the Church, and his theological position began to take shape. What he had been taught no longer sufficed. Through a study of the Bible he realized man's moral condition and his need to enter into personal relationship with the love of God. This could be done only through faith. Both in lecture-room and in pulpit he proclaimed the truth as he saw it, and as a teacher and a preacher his fame grew. Wittenberg became a centre of new life and thought.

A note on treatment:

The introductory notes are essential to the understanding of Luther. They call for supplementary reading to provide fuller illustrations of the points given. In the second half the aim is to understand what made Luther into a rebel and a reformer. A

reading of Gordon Rupp's book (see book list) is strongly recommended. Bring out the significance of Luther's Bible study, especially the Gospels and the Letters of Paul.

Bible reading: Romans 1. 14-17.

Hymns: 203, 396, 236.

(ii) "The Knight of Faith"

In the previous study we have seen how Luther passed through a period of doubt and questioning about his own religious life, and his reactions to the condition of the Roman Church. Through a study of the New Testament he came to see the importance of Faith in personal religion, and at the same time the necessity for reform of the Church itself in both doctrine and order. "The Knight of Faith" was to issue his challenge.

1. The indulgence controversy.

This was important for what it led to rather than for what it was. It was the beginning of the open rift between Luther and the Church. An indulgence was part of the Sacrament of Penance, which involved contrition and confession. In order to raise money for the depleted coffers of the Papacy, successive Popes had granted special privileges to those who paid for the penance to be commuted and who would thereby be relieved of the pains of Purgatory. Tetzel, a Papal emissary, moved from town to town selling his "wares" to acquire a treasure for the Church militant. Luther saw through this commercial "racket", and challenged Tetzel and the Papal authority by writing his famous ninety-five theses against the theory of indulgences and their sale for gain. His main contention was that the Church had the power to remit only what she had herself imposed, namely the temporal punishment. Only God can forgive the sin, and this through the merits of His Son, "God's inestimable gift". The theses were affixed by Luther on the eve of All Saints (1517) to the door of the Church in Wittenberg. They were not couched in theological language but in relatively simple terms. Originally written in Latin they were translated into German, printed (how much *does* the Reformation owe to the invention of printing?) and circulated throughout Germany

to be studied and greeted with popular approval, but not without ecclesiastical opposition.

The ferment grew and could not be ignored, and the Pope authorized a Dominican monk who was master of the Sacred Palace at Rome to draft a reply. This was a violent and abusive attack on Luther, whom he condemned as a heretic. Luther made a vigorous retaliation in which he opposed the infallibility of the Pope with the infallibility of Scripture. For this he was summoned to answer at Rome. To have gone would have been his end. Instead, the Elector of Saxony obtained for him a hearing at Augsburg. Here Luther met and outmatched the redoubtable Cajetan, the Papal legate. The result was a further debate. This was arranged by a German-born official of the Papal Court, Miltitz, who sympathized with much that Luther had written and said.

The debate took place at Leipzig in July 1519 and did not go well for Luther. His opponent was John Eck, a Professor of Theology who had already attacked Luther, and who now provoked him into hasty assertions about the works of Wyclif and Huss, and into condemnation of the Council of Constance which had condemned them. It was a saddened Luther who returned to Wittenberg to await the inevitable Bull of condemnation. There was one bright spot. At Leipzig he had made a friend of Philip Melanchthon, a scholar, careful in speech and action, but with a fine and sensitive mind, who was to become a disciple destined to convince those natures whom the more robust, and at times tempestuous, Luther would repel. For the time being the reformer was left undisturbed, and he decided to turn from the open debate to the written arguments once more. These became known as *Luther's Primary Works*, and were—

2. The groundwork of the Reformation.

These works are five in number and may be regarded as the substance of Luther's thought and the foundation of the Lutheran Movement. They were written in 1520. The three most important are:

(a) *Address to the Christian Nobility of the German Nation Respecting the Reformation of the Christian Estate.*

(b) *The Babylonish Captivity of the Church.*

(c) *The Freedom of the Christian.*

Only a summary is possible here.

In the first, Luther attacks the three edifices of the Roman Church—the three “walls of Jericho”. These were the claims (1) that the Church was superior to the temporal power; (2) that only the Pope had the power to interpret the Scriptures; (3) that only the Pope had the power to call a General Council of the Church. Luther breaks down the middle wall of partition between clergy and laity. All are “priests and kings” (Revelation 5. 10), but “all have not the same office”. “There is, at bottom, really no other difference between laymen, priests, princes, bishops, or, in Romanist terminology, between religious and secular, than that of office or occupation, and not that of Christian status.” Here is proclaimed “the priesthood of all believers.” Luther does not deny the office of the priest, which is a special calling, but he must not come between God and man.

In *The Babylonish Captivity of the Church* is Luther's teaching on the Sacraments. It is the least satisfactory of his writings, since he dismisses as magic and superstition the mystery of the Mass. It is, however, an appeal from a priestly system in a corrupt Church to the courage and moral judgment of all believers. Of the seven sacraments he recognizes only three. “I must deny that there are seven sacraments and hold for the present to but three; baptism, penance and bread.” Confirmation he rejects because it is only the completion of Baptism, and Marriage because it existed as a “Holy Estate” before Christianity and because it can be annulled by the Church whereas a true sacrament cannot. Ordination is not a sacrament because “all believers are priests”.

The Freedom of the Christian is an exposition on the bodily and spiritual nature of man. There is warfare between the “flesh” and the “spirit” in the Pauline sense. The paradox of the Christian life is that a Christian, as St. Paul puts it (1 Corinthians 9. 19), “is free from all men, yet is made servant unto all”. The treatise may be regarded as a sermon on the text of Romans 8. 21: “The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” The way to this is through faith, which in Luther's meaning implies trust, receptivity and response. “A Christian lives not in himself, but in Christ and his neighbour; in Christ by faith and in neighbour by love. By faith he rises above himself unto God; from God he stoops below himself by love. . . .”

Here are the fundamentals of Luther's teaching which he

would be called on to defend. The year moved from crisis to climax. He had been excommunicated by a Papal Bull in June. This reached Germany in September, and was reluctantly published by the bishops and greeted with scorn and derision by many of the people. Luther replied by a tract "Against the Bull of Anti-Christ". He rejected an appeal to force by the Humanist leader, Ulrich von Hutten, but, supported by a crowd of masters, students and citizens, he publicly burnt the Papal Decretals and the Bull in Wittenberg. The die was cast. A thrill went up throughout Germany. A monk had dared to burn the Pope's Bull! Here was drama indeed. When and where would be the next act? It was at Worms.

3. At the Diet of Worms.

The Elector of Saxony, always the good friend of Luther, though not agreeing with all that he had said and done, stood by him. He persuaded the newly-crowned Emperor, Charles V, who was not too friendly towards the Pope, but who represented the temporal power of the Holy Roman Empire and was by implication the defender of the Roman Church, to give Luther a hearing at the forthcoming Diet, or Central Parliament, of the Empire. This did not please the Pope, who, however, relied on the divisions within Germany to prevent the success of Luther's movement. Had Germany been united instead of being a multitude of States, and had it stood solidly behind Luther, the Reformation would have been more powerful and successful than it was.

Luther himself was troubled with doubts and self-questioning. "How often has my trembling heart palpitated: Are you alone the wise one? Are all the others in error? Have so many centuries walked in ignorance?" But Luther was never a craven. Months later he declared: "When I came to Worms, had I known there were as many devils ready to spring upon me as there were tiles on the roofs, I would joyfully have sprung into the midst of them."

On April 17th, 1521, Luther was called to his first hearing before the assembled might of Empire and Church. The pile of his books and pamphlets was on view. He acknowledged them and asked for a time to prepare his defence. This he delivered before a larger audience and in a grander setting. It was a supreme moment in the history of Europe. The climax was reached when he was asked to recant. His reply was the final

scene in a great drama. "Unless I am proved wrong by the testimony of Scriptures or by evident reason I am bound in conscience and held fast to the Word of God . . . therefore I cannot and will not retract anything, for it is neither safe nor salutary to act against one's conscience. God help me. Amen." It was his finest hour!

Debate followed, and then the Emperor's speech repudiating Luther, who was to be banished from the Empire.

Throughout, Luther had shown a simplicity which is a mark of greatness. Had he been a man of guile, or even had he consented to play the politician, or even to be guided by the politicians, the Wars of Religion might have begun in the streets of Worms in April, 1521. We should treat seriously Luther's later statement:

"I simply taught, preached, wrote God's Word; otherwise I did nothing. . . . Had I desired to foment trouble, I could have brought great bloodshed upon Germany. Yea, I could have started such a little game at Worms, that the Emperor would not have been safe. But what would it have been? A mug's game. I left it to the Word . . ." (Quoted by Gordon Rupp in *Luther's Progress to the Diet of Worms*).

Here was greatness indeed.

Luther was allowed to depart, and he reached Eisenach where he preached on May 3rd. He then visited his kinsmen at Mohra. As his little party rode away through the woods a band of horsemen surrounded them. In the darkness and confusion Luther was "captured" and taken into real protective custody at the castle of the Wartburg. Once more the Elector proved his friendship. Luther was safe.

4. After Worms.

The rest of Luther's life was not without storm and tempest, but the problems were of a different kind. The work of the Reformation went on. Theological battles were waged within the Lutheran Movement, the conflict with the Church continued, but Luther and his followers were consolidating their gains and extending their influence. From his upper room in the Wartburg, Luther translated the New Testament from the Greek text of Erasmus. This was a great literary work in the German language comparable to our Authorized Version in majesty of style and in its influence. He wrote letters which

became famous from his lofty room which he called "The realm of the birds".

Reformers suffer from their extremists, and Luther was no exception. A wave of disorder and iconoclasm broke out among the zealots, and he was forced to leave his hiding place and under protection return to Wittenberg where, fighting a war on two fronts, he curbed the riots.

In 1525 he married Katherine von Bora, a nun, and established the principle of the "manse". It was a happy home where five children (three boys and two girls) were born to Luther and his wife, and where his Table Talk became famous.

He sided with the rulers against the peasants' risings in 1524-1525, an alliance which had prophetic meaning in later years when Lutheranism was too frequently identified with the State.

He composed many hymns, one of the most famous being: "A safe stronghold our God is still", and brought out the first German Hymn Book in 1524.

He died at Eisleben, his birthplace, on February 18th, 1546, and was buried at Wittenberg.

5. A many-sided genius.

To the modern psychologist, Luther is a "subject" of great interest largely because of the febrile nature of his inner life, and also of his subjective experiences and revelations which he tended to turn into certainties. Yet his moods alternated between uncertainty and conviction, between despair and hope. But analysis does not give the real personality. Luther was a many-sided genius, a born leader and a man of the people, whom he never flattered. He had the imagination of a mystic, a musician and a poet, but there is a resounding logic in his writings. He had to find what became for him the truth. He found it out of the darkness of his own mind which became illuminated by what he called the Word. He speaks of himself as "rough, boisterous, stormy and altogether warlike, born to fight innumerable devils and monsters, remove stocks and stones and cut down thistles and thorns and clear the wild woods."

For discussion:

W. B. Yeats once wrote: "All creation is from conflict whether with our own mind or with that of others." Relate this

to Luther's inner conflicts and his conflicts with the Roman Church.

What were the significant features of Luther's controversy?

What were the positive contributions which Luther made to the Reformation teaching?

Transubstantiation. The Roman Catholic Church teaches that, at the words of Eucharistic consecration ("This is My Body . . . This is . . . My Blood") the bread and wine become the body and blood of Christ. Transubstantiation (proclaimed by the Church in 1215) is a philosophical explanation of the change, based on the distinction between the "substance" and the "accidents" of a material object. Our senses apprehend the outward form, the *accidents* of the object, but it has also an essential nature, its *substance*. The Church gave authority to the view that the substance could be changed while the accidents remained unchanged; and that such a change of substance occurs in the Eucharist.

Treatment of the subject:

It is important to make clear the nature of the controversy between Luther and the Roman Church, and to show what was at stake at the Diet of Worms. It is necessary, therefore, to understand (a) the indulgence controversy, and (b) something of the essential points of the three books chosen as representing the ground work of the Reformation, and these will be points which may well form the basis of discussion, for not everything which Luther propounded would be acceptable even to Protestants to-day.

Books:

Luther's Progress to the Diet of Worms, 1521. Gordon Rupp (S.C.M. Press. 9s.) This is an excellent study and highly recommended.

The History of the Reformation. By H. C. Lefever. (The Christian Students' Library. Lutterworth Press. 7s. 6d.) Also highly recommended for the origins of the Reformation and for the treatment of Luther's teaching.

For those who wish to make a deeper study:

Reformation Writing of Martin Luther. Vol. I. The Basis of the Protestant Reformation. Bertram Lee Woolf. (Lutterworth Press. 27s. 6d.)

Luther's Primary Works. Wace and Buchheim. (Hodder and Stoughton. 1896.)

Luther and the Reformation. 4 vols. James MacKinnon (1925-30). (Longmans. 18s. each.) A Standard Work.

Here I Stand. A Life of Martin Luther. Roland H. Bainton, 1931. (Hodder and Stoughton. 25s.) Attractively written with illustrations, many of them from woodcuts.

Bible reading: Romans 8. 12-21.

Hymns: 338 (tune composed by Luther), 339, 391.

Section X

The Power of the Trade Unions

NOTES BY PERCY W. DAY

INTRODUCTION

The growth of Trade Unions was studied in the 1956 Handbook. These two studies are concerned with some of the problems which face Trade Unionism to-day.

In this century the Trade Unions have become, in Sir Winston Churchill's phrase, a fourth estate of the realm. They are treated with respect and consulted by the Government on a wide range of subjects. It would be foolish to pretend that the Trade Union movement has neither faults nor weaknesses; but its record reveals that it has strength and flexibility also.

To-day, if we count the families of Trade Union members, more than half the population is linked with the Trade Union movement. How many members of your School are so linked? The whole community is affected by Trade Union activities, from the housewife doing her weekly shopping to those responsible for shaping national policy.

Some Schools, with Trade Unionists among their members, may find these notes are not sufficiently detailed. In others, and perhaps particularly in some Women's Schools, members may feel it wise to make a selection. In this case the following is suggested:

First Study: Concentrate on "The Strike Weapon", with only a reference to the rest.

Second Study: Concentrate on "Productivity" and "The Cost of Living", with references only to the rest.

(a) THE UNIONS THEMSELVES

In this study we are to consider a few—and only a few—of the relations of the Trade Unions with one another. No detailed consideration of any of them can here be undertaken.

1. Collective bargaining and its structure.

In the past decade there has been a great deal of critical reassessment of collective bargaining. Many Trade Unions have been troubled by the conflict between old and new loyalties. Many White Papers and other documents have urged them to ask for wage increases only when these were essential in the national interest, whereas their "class-memories" urged them to get all they could when they could. Their loyalty to the Welfare State, and to full employment as well, was obviously incompatible with the traditional demands for higher pay.

Lord Beveridge had posed this dilemma in his book, *Full Employment in a Free Society*, published in 1944. Since then we have clearly seen the truth of his warning "that sectional wage-bargaining, pursued without regard to its effects upon prices, may lead to a vicious spiral of inflation, with money wages chasing prices and without any gains in real wages for the working class as a whole".

Lord Beveridge himself made two suggestions for dealing with this problem. Firstly, that the Trades Union Congress should formulate a wage policy which would aim at raising wages in step with productivity and possibly increase the wage-earner's share of the national product; secondly, that both Trade Unions and employers should voluntarily renounce direct action in favour of arbitration.

The main forms of collective bargaining, an attempt at ordering the labour market, are to-day threefold:

(i) The settlement of wages by nominees of both sides under the eyes of some nominees of the Ministry of Labour by means of the Wages Council Act and the special Acts relating to road-haulage, agriculture, catering and cotton manufacturing. If no agreement is reached, the Ministry of Labour nominees, from outside the industry, can make an award themselves. The wage orders are binding on all employers in the industry and the area concerned.

(ii) The work of the Joint Industrial Councils, of which the most outstanding are those dealing with the Civil Service (known as Whitley Councils), the local authority services and the building industry. At the end of 1952 there were 128 Joint Industrial Councils.

(iii) Some industries, which are so powerfully organized that elaborate machinery for determining wage-rates is considered unnecessary, carry out direct negotiations between the

Trade Unions and the employers' associations, e.g. the engineering industry. Over the past nine years it is reckoned that 57 per cent. of the wage increases were due to direct negotiations, 19 per cent. were due to Joint Industrial Councils, and 21 per cent. to Wage Councils.

It must also be remembered that the pay of more than half of the 21,000,000 wage and salary earners is determined by a dozen agreements. One single industry, the engineering industry, settles the wage-rates for one-seventh of the whole body.

Two other important factors in collective bargaining are not always recognized as clearly as they should be. The first is the degree by which individual wages may exceed the collectively negotiated wages: this is very considerable at times, e.g. in the engineering industry.

The second factor is the many problems presented by *differentials*. The main differentials are between industries or between occupations. The first one is needed to attract labour into an industry, where there is a shortage of labour, e.g. the coal-mining industry in the last decade. The latter differential is needed to ensure a flow of recruits and a maintenance of standards of above average skill. Surely no wage-increase proposals should be considered without a full realization of its effects on differentials. In recent disputes over differentials there is clear evidence of long-term neglect of this point, resulting in the under-payment of important skilled groups.

Further, if differentials form the framework of a wages structure, they must be clearly defined so that each occupation may have a clear place within the structure. The National Coal Board and the National Union of Mineworkers have made headway in this; not so the engineering industry.

2. The strike weapon.

The right to strike is considered as fundamental by most free societies, but how far have the economic and social conditions of the Welfare State made any difference to the exercise of this right?

It is obviously true that industrial disputes cause more serious loss at times of full employment than in times of unemployment. Perhaps this is a reason why there is considerable concern in the minds of some people about the loss of working days in 1955. In only two years out of the last 25,

1937 and 1944, have higher totals of working days been lost. On the other hand, the high averages of working days lost in the period 1908-1914 and 1919-1925 should allay the fears of pessimists to-day. A more urgent problem is to examine the *causes* of strikes. This is not easy, as the causes of most strikes are notoriously complex. Which of these causes would you consider as explaining the outbreak of more recent strikes?

- (i) Failure of wages to keep pace with price increases.
- (ii) Concern with status.
- (iii) Disputes and jealousies between Unions.
- (iv) Contradictory awards of arbitration Courts.
- (v) Vacillation and delays in negotiations for wage increases.
- (vi) Discontent with official leadership.
- (vii) Ability to finance a strike for a few days from P.A.Y.E. rebates.
- (viii) Memories of past events and struggles, which have marked previous negotiations.
- (ix) The value of the human being, "the dignity of labour".

Do you consider that all these causes are fair reasons for coming out on strike? Or do some of them lead Trade Union members to abuse the right to strike?

Most proposals for reducing loss of working days through strikes can be classified under two headings:

The first is for legal restriction on the freedom to strike, of which the main suggestions are a full prohibition of strikes and lock-outs or a provision that strikes should be legal only if preceded by a publicly supervised ballot. The main difficulty here is the enforcement of such provisions. If the penalty is a fine exacted from the Union, unofficial strikes are not covered, and the result might be to transform all strikes into unofficial strikes. If penalties are enforced on all strikers, would it be possible to punish tens or hundreds of thousands of transgressors?

The second proposal is to alter the machinery for avoiding disputes. Here the difficulty is that we already have such varied and elaborate machinery that it is doubtful if more machinery would make much difference. It should be remembered that the Trades Union Congress has agreed recently that its General Council should have power to intervene as a conciliator in the

early stages of disputes. It is too early yet to form a considered judgement on the ability of the General Council to do this work of conciliation effectively.

3. The closed shop.

Trade Unions which have a strong membership in particular work-places can demand that all the workers be members of the Union, i.e. can impose a closed shop. Employers have usually been obliged to accept this principle, e.g. London Transport in its agreement with the Transport and General Workers Union after the 1937 difficulties.

It must also be remembered that some employers, e.g. co-operative societies and some public authorities, enforce the "closed shop" by requiring all their employees to be members of the Union. The National Coal Board even pays the contributions, deducted from the wages of its employees, direct to the National Union of Mineworkers.

How far is this practice of a "closed shop" desirable? Some would urge that it limits the freedom of the individual. Others consider that in these days of collective bargaining all who enjoy its benefits should be members of the Union which negotiates the wage structure.

What danger is there of undue pressure being brought to bear on workers to join a particular Union? In recent years Durham County Council made a regulation which made extended sick-pay dependent on employees being members of a Trade Union approved by the Council. Certain professional associations, although approved by the County Council, refused to accept the principle of the regulation. After long discussions the matter was referred to an arbitration tribunal, which decided that the regulation was "inconsistent with the voluntary membership of Trade Unions".

The Trade Union movement is alive to the danger to the freedom of Trade Unions of the spread of any form of compulsory Trade Unionism. In the long run they would be weakened by making employers their recruiting agents.

4. Automation and productivity.

Probably this is the most important problem which Trade Unions will have to face in future years. Big changes in methods and organization in both factories and offices are bound to follow the growing use of electronic machinery.

Some Trade Unions, e.g. the Clerical and Administrative Workers Union, have considered this problem and its effects on their members. All Trade Unions will have to do so in the long run.

Questions for discussion:

1. Some people regard the strike weapon as an outmoded one. Do you?
2. How far can the demand for the maintenance of differentials be reconciled with the egalitarian ideas of many members of Trade Unions?
3. Which of the three main methods of collective bargaining seems the best and most just?

Bible reading: Ecclesiasticus 4. 4-12.

Suggested Hymns: 124, 10, 49.

(b) THE UNIONS AND THE COMMUNITY

Members of Trade Unions are only a minority of the community; but the activities of Trade Unions can have important effects on the community. A few of these problems will be studied in outline here.

1. Productivity.

There can be no doubt that in a full employment economy constant long-term improvements in the standard of living can be secured only if the average output of each individual keeps increasing. This fact makes it more than ever important that the Trade Union movement should play its part in helping to raise efficiency and productivity in industry.

That the Trade Unions are doing their part in this vital matter cannot be doubted. There is nothing new in Trade Union awareness of the importance of increasing productivity. Discussions with employers on this matter were held in the 1920s and the 1930s. (For the part played by Ernest Bevin, see the Study Handbook for 1954, pp. 122 and 123.)

During the second world war both employers and Trade Unions co-operated in Joint Production Committees with the aim of increasing productivity. Since the war a number of teams from various industries, drawn from both management

and workers, have visited U.S.A. to study production methods and problems there under the auspices of the Anglo-American Council on Productivity and have issued valuable and stimulating reports.

Productivity Councils have already played a useful part in raising production and can play an even more important part in the future. Joint consultation in Consultative Committees can also help to increase productivity, e.g. in the 1956 railway wage settlement it was agreed that there should be joint consultation on specific aspects of operational efficiency.

Whether joint consultation always increases productivity can be open to question. The consumer, i.e. the community, is interested in abundance at low prices; but, while this abundance may increase the total welfare of the consumer, the price which he is willing to pay may be such that the revenue of the producers will fall short of their costs. Self-interest, therefore, dictates regulation of output or price to ensure a given level of income for producers.

Most of the so-called restrictions are the subject of joint agreement between employers and Trade Unions; but, if relationships in a work-place are good, there is reason to believe that, given an intelligent use of joint consultative techniques, and with better planning, many demarcation troubles could be avoided and production speeded up—an important point in view of the growth of automation.

These "on the job" committees are probably improving considerably in the work which they do; there is a vast structure of consultative or advisory machinery at national, regional and district levels, whose agenda and discussions are sufficient evidence of the part they play. Two such important bodies are the National Production Advisory Council on Industry, under the chairmanship of the Chancellor of the Exchequer, and the National Joint Advisory Council at which the Minister of Labour discusses with employers and Trades Union Congress representatives questions affecting industrial relations.

All this machinery places a considerable responsibility on the Trade Union movement, which it recognizes and accepts, for providing technical training for union officers and workplace representatives so that they can talk on equal terms with management and offer competent advice. In the last five years a large number of key Trade Union personnel have received some form of training in production techniques.

This raises, of course, the important question of Trade

Union finance. In future will the Trade Unions be able to bear the increasing cost and burden of providing this costly training for their officials? It is noteworthy that the American Trade Union movement is much more alive to the value of this training and more ready to negotiate with employers in this matter.

2. The cost of living.

As was seen in the preceding section, the community's main interest in productivity is the provision of abundant supplies at a low price; but the Trade Union attitude is the regulation of output or price to ensure a given level of income for producers.

This clash of interests has an important bearing on the cost of living. The facts adduced in the White Paper, entitled *The Economic Implications of Full Employment* (Cmd. 9725), make it clear that Britain has not yet succeeded in combining full employment and stable prices, but can achieve them both if certain conditions are fulfilled. "The solution lies in self-restraint in making wage claims and fixing profit margins and prices so that total money income rises no faster than total output."

Management and labour are called upon to contribute to a sustained increase in productivity.

In the last nine years prices have risen 50 per cent.—a rise greater than that in any other decade of peace in the past hundred years. Only one-third of this rise was due to rises in world prices or the price of our imports—the other two-thirds were due to increased home costs, which are explained by the fact that output had gone up by 20 per cent., but the income of workers, managers and shareholders had risen by 90 per cent.

Does not our experience in the last decade suggest that we must all exercise a measure of restraint in seeking higher wages? At the same time greater productivity is necessary to bring about a fall in prices. This again is a task for both management and workers.

To-day few economists would maintain that there was no link between wage levels and the problem of inflation. It does not follow, of course, that a rapid rise in wages is the sole, or even the main, cause of inflation; but there is no doubt that it is one cause.

To check inflation there seems to be a choice of two

courses before any government. Either it can cut down the rate at which it injects money into the economic system by its budgetary and monetary policy, or it can impose a system of direct controls over wage determination.

The advantage of the first method is that there need be no direct interference with the system of free collective bargaining; but it would seem that the price to be paid for a steady price level and free collective bargaining is a degree of unemployment, fluctuating between 1 per cent. and 3 per cent.

Is the Trade Union movement prepared to accept this risk? Would popular opinion also support such a policy?

The second course, that of wage determination by means of decrees of some national wages board or governmental regulation, has so far been opposed by the Trade Union movement. Profits, too, would have to be regulated and prices controlled by governmental orders. The grave disadvantage of this course is that it involves the destruction of free collective bargaining. Further, it is doubtful if it would secure the approval of the Trade Union movement or win general popular support.

3. The nationalized industries.

Eleven years ago a policy of nationalization of some of the key industries was commenced with general approval in the hope that it would lead to a more friendly atmosphere in these industries and greater output and productivity. How far have these hopes been fulfilled?

Some of the workers in these industries hoped that workers' control of the industry would be established; but this has not been the case. In fact the Trade Unions have hesitated to accept any share in responsibility for the conduct of nationalized industries, even though the employer is a non-profit making agency set up by the State. Trade Unions are not represented on the Boards of the nationalized industries—in fact the Trade Unionists who sit on the Boards have been required to renounce their active Trade Union connection. The Dock Labour Board is the one exception.

The Trade Unions are consulted, but the decisions taken are those of the Board. Thus there is a definite demarcation line between the workers and the employers. This may possibly break down in the years to come, for the line between bodies concerned with collective bargaining on the one hand and with joint consultation on the other hand is an unreal one. Does this

definite demarcation between workers and employers explain the considerable discontent that has shown itself in the mines and on the railways since nationalization?

Joint consultation, if it is to mean anything real, is bound to turn by stages into collective bargaining and to take shape in agreements between the Trade Unions and the Boards. Both these bodies will ultimately have to share responsibility for carrying out these decisions. This is one of the vital questions which Trade Unions concerned in the nationalized industries must face in the future.

A more immediate problem in the last decade has been the demand which Trade Unions in these national undertakings have put forward for improved wage-structures and conditions. There is little doubt that the Boards are less reluctant than private industry to accept these demands, particularly in the coal-mining, gas and electricity undertakings. In all these cases the high wages paid have increased costs of production, which in turn have been passed on to the community in the shape of higher prices.

On the other hand the transport workers have not done so well and there is little doubt that the discontent on the railways in recent years is due to this fact.

Another problem which has to be faced is the possibility of differences between the Trade Unions and the National Boards developing into a conflict between the Trade Unions and the State. Such a state of affairs could develop if each body held different and conflicting views on such questions as the wages structure, conditions of employment, length of paid holidays, increased productivity and future policy. This could lead to consequences disastrous to the community as a whole.

4. Political influence.

It is just over a hundred years ago that a Trade Union, the Amalgamated Society of Engineers, put up one of its members, William Newton, as a candidate for the Tower Hamlets constituency with the object of securing representation in Parliament "to provide by law that capital shall be just to labour".

Ever since then the Trade Unions have played an increasingly important part in politics and have financed and supported a large number of parliamentary candidates. That most of the candidates are members of the Labour Party is due largely to the fact that the Taff Vale judgement of 1900 was regarded by all Trade Unions as a threat to their existence.

The Trade Union movement's influence in the Labour Party is due mainly to their financial support; but it should be remembered that not all Trade Unions are affiliated to the Labour Party. Only 92 of the 184 Trade Unions affiliated to the Trades Union Congress are affiliated to the Labour Party and even in these 92 Trade Unions some members contract out of paying the political levy. At the 1956 Easter Conference of the Association of Engineering and Shipbuilding Draughtsmen concern was expressed at the decline in the number of members contributing to the political fund. It had fallen from 56.2 per cent. in 1954 to 48 per cent. in 1955. (The recent figures for the chief Trade Unions are given by Cole, Appendix 6, p. 301).

The Trade Union movement has influenced the Labour Party considerably by the type of Trade Union M.P.'s who have held positions of high influence in Labour Cabinets and the Executive of the Labour Party. It is interesting to note that the General Council of the Trades Union Congress and the Executive of the Labour Party hold their monthly meetings at the same time—10 a.m. on the fourth Wednesday in each month. This preserves the complete independence of the Trades Union Congress and the Labour Party.

In the broad national political sphere the Trades Union Congress has played an increasingly important role. Its main object still is to safeguard the rights and interests of Trade Union members; but it is now prepared to ensure that its views are heard in matters of social and economic progress as well as on international affairs. Of recent years the government has felt it wise and politic to consult the Trades Union Congress on economic and industrial problems and to explain to the Congress some of the more important aspects of its budgetary policy.

In the sphere of local government the Trade Union movement is very active, and many Trade Unionists take a vigorous and useful part in local government. The fair wages clause is now accepted as essential to all contracts allocated by local authorities. Trade Unions play an active part in securing higher wages and better working conditions for their members who are in Local Government employment.

Questions for discussion:

1. Why has Trade Union influence in the Labour Party been mainly on the less radical and progressive side?
2. Would you agree with Sam Watson's statement that "It

can be claimed with modesty that the trade union movement in Britain has used its unrivalled power with vision and sanity"?

3. There can be a clash of a person's interests as between membership of the community and membership of a Trade Union. In such a case, which interest is the more important?

Book list:

British Trade Unionism. A. Flanders. (Dobson. 2s.)

An Introduction to Trade Unionism. G. D. H. Cole. (Allen & Unwin. 18s.)

Trade Unions in the New Society. H. J. Laski. (Allen & Unwin. 10s. 6d.)

Trade Unions and the Law. Vester and Gardner. (Methuen. 7s. 6d.)

Power in Trade Unions. V. L. Allen. (Longmans. 25s.)

Industrial Democracy and Nationalization. H. A. Clegg. (Blackwell. 9s. 6d.)

Two recent pamphlets are recommended:

The Trade Unions. Sir Frederick Leggett. (Published by the *Sunday Times*.)

The Political Quarterly. Special Number. Trade Union Problems. January-March, 1956. (The Turnstile Press, Ltd., 10 Great Turnstile, London, W.C.1. 7s. 6d.)

Bible reading: Isaiah 65. 17-19 and 21-25.

Suggested Hymns: 170, 27, 38.

Preparation in advance is required for the Christmas Study: "Power laid aside" (pages 80-81 and 243-245).

The Liberal Ideal

NOTES BY HELEN CLARK

In modern times the study of "Power in Politics" is inevitably a study of increasingly large combinations, power blocs, and so on. This is so even when we consider (as in the two preceding studies) the power of the Trade Unions. Yet the basis of political power is the individual. In the present study, therefore, we consider a political *ideal* which places its greatest emphasis on that fact.

The terms Liberalism or the Liberal Ideal, as used in this study, do not refer to a political party, which is only of modern origin, but to the aspirations of men of all ages who have worked that mankind might be free.

1. The basis of Liberalism.

The basis of the Liberal Ideal is the infinite value of individual personality. Ultimately the state is dependent on the character of its people and on the fullest development of each individual's ideas and capacities. From this belief is derived a love of liberty and a belief in equality which would break down the barriers of race, colour, class or creed. It is Liberalism which struggles against every manifestation of social and economic discrimination, arrogant imperialism and self-centred nationalism and which demands for every citizen equality before the law.

2. Fundamental liberties.

While political and social liberty are essential features of the Liberal philosophy, economic liberty also has its place. There is a constant interaction between the political and economic sides of life, since economic liberty is essential for healthy political life.

For economic liberty to be achieved there must be freedom from want, from poverty and from mass unemployment. Mankind needs food and shelter to maintain life; those who control these resources wield enormous power, which can

be used both to enslave individuals and to coerce governments. Though freedom from want has been acknowledged in modern society as a fundamental freedom, there is a second freedom which is not generally recognized, namely, freedom from oppression by those concentrations of economic power that have developed in the last century: concentrations which have arisen through the necessity to organize industry on a large scale.

3. The place of Parliament.

When the King was responsible for the making of laws and for their administration, the liberty of the subject was endangered by the whims or caprices of the ruler. In such a society the liberty of the subject could be guarded by a limitation of this arbitrary rule. In England Parliament became the spokesman of the people in the struggle to limit the power of the Crown. As Parliament grew more influential the powers exercised by the Crown were gradually transferred until now the main authority of the State is vested in Parliament. Hence the modern Parliament inherits a dual function, the protection of the liberties of the people and the exercise of the authority which it had previously found oppressive. It is through the exercise of universal franchise that the individual can maintain an ultimate control over the vast powers of Parliament. Political responsibility is thus thrown on to each individual. However, even parliamentary democracy has its dangers; for as John Stuart Mill said: "The 'people' who exercise the power are not always the same people as those over whom it is exercised; and the 'self government' spoken of is not the government of each by himself, but of each by all the rest. The will of the people, moreover, practically means the will of the most numerous of the most active PART of the people; the majority, or those who succeed in making themselves accepted as the majority; the people, consequently, *may* desire to oppress a part of their number; and precautions are as much needed against this as against any other abuse of power" . . . "in political speculations 'the tyranny of the majority' is now generally included amongst the evils against which society requires to be on its guard."

4. Interaction of economics and politics.

The struggle for liberty in the political sphere has been influenced by the control of economic power, and even

Parliament itself cannot escape the pressure of economic factors.

During the Middle Ages the land of England was mainly owned by the Crown, the barons and the church; in an agricultural society these great landowners controlled the nation. Gradually the balance shifted, the merchant grew in wealth and power, the serf was liberated and the liberties of the people were gained mainly by the small freehold farmer and the craftsman and merchant of the city. During the nineteenth century the introduction of machinery at first served to strengthen the influence of the middle classes; their desire to run their business enterprises without interference led to what is known as "laissez-faire" liberalism. This era was marked by the minimum of legislation in economic affairs, although the social evils which went with it rapidly invoked action to mitigate the distress of the industrial worker.

At the present time the amalgamation of industry into large combines has put great economic power into the hands of a few, and to gain power the industrial worker has combined into trade unions. The capitalist seeks, through Parliament, to maintain the *status quo* and so retain his position; the worker attempts to raise the standard of living through higher wages, but, realizing that this does not give him economic control, he seeks through nationalization to gain power by placing industry under State direction. The result has been that industry is the sphere of conflict, and it is through the political system that these two pressure groups seek the means to advance their own interests. Thus Parliament reflects the struggle between employer and employed.

When economic power and legal authority are united there is grave danger of the development of an authoritarian regime. Individuality tends to be mistrusted by the holders of power, as the individual may desire to change existing conditions; hence the coercive legal authority of the State will be used to suppress individuality. We have seen this at work in the Fascist States before the war where big business interests made common cause with the government, and under Communism where a centralized economy of nationalized industry is linked with the legal authority of the governing class.

5. The individual and the modern social order.

In the complex modern situation the Liberal still places his trust in the individual. He believes that the ultimate safeguard in the economic sphere must be the dispersal of economic

power—that is, the ownership of the means of production—in the same way as the ultimate safeguard in democratic government is the freedom of the individual as exercised in the universal franchise. While rising wages, increased pensions and state allowances may raise the standard of living, they do not disperse the control of economic power and they do not release the individual from economic dependence. Furthermore, the individual should not delegate this responsibility of ownership to any group, whether public or private, any more than he should delegate his political vote; for the former is his assurance of economic liberty just as the latter is that of his political liberty.

Economic power may be distributed to the individual in a variety of ways, such as personal savings, co-ownership of industry, the effective destruction of monopoly and the reforming of inheritance laws to provide an incentive to the voluntary dispersal of large estates.

6. Conclusion.

Freedom is not easy to gain or to hold. There are many reasons why individual liberty is curtailed and as many ways in which liberty is suppressed: lack of education, such as illiteracy, may put one man at the mercy of another; suppression of knowledge or coercion in thought will force men into ignorance and false judgement, as in totalitarian states or in mediaeval Europe; fear, either personal through forms of blackmail or national in the instance of war, will make men willing to suffer domination. Constant vigilance is needed if society is to maintain and extend its freedoms, but the struggle is worth while. As Salvador de Madariaga states:

“True liberals believe that man is spirit and body, but that it is by the spirit that he is man. They assert that political standards must recognize the primacy of the spirit. They affirm that all creative work and all moral decisions are the outcome of free individuals in a free society. And they feel that, just as in a ship the bow is neither right nor left but in the middle, so Liberalism, though equidistant from the right and from the left, is the most advanced part of political thought, the bow of the ship of State.”

Questions for discussion:

1. Can personal liberty be reconciled with a totalitarian system of government?

2. Why are great concentrations of economic power dangerous, and how can the individual be protected from them?
3. Is it possible to disperse ownership of wealth in an age of large scale industry? If so, how?
4. Is wholesale nationalization a healthy antidote to the threat of privately owned monopoly?

Books:

On Liberty. J. S. Mill.
Article on "Liberalism" in *Encyclopedia Britannica*. Ramsay Muir.
Essays with a Purpose, part 1. Señor Salvador de Madariaga.

Bible reading: Psalm 15.**Hymns:** 203, 125, 217.

**(d) CREATIVE REBELS: TOM PAINE
(1737-1809)**

NOTES BY PERCY W. DAY

*Schools are referred to the introductory note on page 58***1. Early life.**

Tom Paine was born at Thetford, in East Anglia, on January 29th, 1737, and was the offspring of a rather ill-matched marriage between Joseph Paine, a Quaker and a stay-maker, and Frances Cocke, an Anglican and the daughter of a local solicitor. This marriage took place in 1734, when they were 26 and 37 years of age respectively.

Tom was educated at Thetford Grammar School, where he did not take the usual classical course. He himself tells us in *The Rights of Man*: "I did not learn Latin, not only because I had no inclination to learn languages, but because of the objection the Quakers have against the books in which the language is taught. . . . The natural bent of my mind was to science." He left school at the age of 13 and learnt the art of stay-making with his father; but after four years he ran away to Harwich to go to sea, only to be reclaimed by his father. Two years later he ran away again and served on the privateer "The King of Prussia".

2. Early manhood.

At the age of 20 he finally left Thetford and worked at stay-making in London and Dover until he set up on his own at Sandwich and Margate. His business failed, and in 1761 he was appointed as a supernumerary officer of excise. He kept this post for four years until he was dismissed for dereliction in his duties.

He returned to stay-making at Diss for a short time and then came to London once more as a teacher of English, i.e. composition and grammar, at several academies.

In 1768 he was restored to his post as exciseman and spent six years at Lewes, where he became actively interested in

an informal club held at the White Hart Inn. He built up a reputation here as a skilled debater by his clever arguments and his tendency to take the unpopular side in most of the discussions. His friend, Rickman, writes of him, "He was tenacious of his opinions, which were bold, acute and independent, and which he maintained with ardour, elegance and argument."

At this time the average salary of an exciseman was £50 a year, out of which he had to maintain a horse for his travels and pay his travelling expenses. All excise officers wanted an increase in pay and finally agreed to appoint Paine as their organizer and spokesman. £500 was collected for the expense of the campaign by means of a voluntary contribution of 3s. each from all officers.

In 1772-3 Paine spent many weeks writing and revising a paper entitled "The Case of the Officers of the Excise", which was presented to all M.P.s. His main argument was that those who were entrusted with so much responsibility in the collection of revenue should be well enough paid to be free from all temptations. He wrote: "Poverty, in defiance of principle, begets a degree of meanness that will stoop to almost anything. A thousand refinements of argument may be brought to prove that the practice of honesty will be still the same, in the most trying and necessitous circumstances. He who never was ahungered may argue finely on the subjection of his appetite; and he who never was distressed may harangue as beautifully on the power of principle. But poverty, like grief, has an incurable deafness, which never hears; the oration loses all its edge; and 'To be, or not to be' becomes the only question."

This early attempt to organize Civil Servants for salary negotiations made Paine realize his genius for inspiring people to think and to act; but it also made the Board of Excise realize that Paine was a trouble-maker, whose services should be dispensed with as soon as possible.

This opportunity came soon, as Paine became bankrupt owing to the failure of a business run by his wife and mother-in-law, and in 1774 he was absent from duty at Lewes. He was accordingly dismissed and found himself out of work and penniless, as he made over all his property to his creditors to escape the debtor's prison. He came to London, where he spent three months before sailing to America on the advice of his friend, Benjamin Franklin, who gave him this letter of introduction:

"The bearer, Mr. Thomas Paine, is very well recommended to me as an ingenious, worthy young man. . . . If you can put him in the way of obtaining employment as a clerk or assistant-tutor in a school, or assistant surveyor, of all of which I think him very capable; so that he may procure a subsistence at least, till he can make acquaintance and obtain a knowledge of the country, you will do well."

3. His work and influence in America.

He arrived in America at a time of critical importance. For ten years or more relations between Great Britain and her thirteen American colonies had been gradually worsening, and there were many causes for American discontent.

A letter of introduction from so distinguished an American as Dr. Franklin was useful to Paine, who was soon appointed as editor of the *Pennsylvania Magazine*, a new publication which appeared in January, 1775. Paine denounced slavery, monarchy and hereditary titles, cruelty and duelling, and thus aroused the criticism of many of his readers.

His main interest was in the colonial grievances against Great Britain, and on this topic he showed himself to be a clear and revolutionary thinker in the pamphlet *Common Sense*, which was first published on January 10th, 1776. This pamphlet pointed out the folly of a strong, self-reliant people, like the American colonists, taking orders from a government on the other side of the Atlantic. It also showed that many of the British rules and regulations concerning the colonies were senseless.

Within six months of publication over 100,000 copies of the pamphlet were sold, and it did more than anything else to unite the colonists against Great Britain. He ends the pamphlet with these words:

"Wherefore, instead of gazing at each other with suspicions or doubtful curiosity, let each of us hold out to his neighbour the hearty hand of friendship, and unite in drawing a line, which, like an act of oblivion, shall bury in forgetfulness every former dissension. Let the names of Whig and Tory be extinct; and let none other be heard among us, than those of a good citizen; an open and resolute friend; and a virtuous supporter of the rights of mankind and of the free and independent States of America."

This appeal did not fall on deaf ears, as Paine had a natural talent for putting plain facts in such a convincing and inspiring form that his readers took prompt action.

In the ensuing struggle between Great Britain and the American colonies Paine continued to give the Americans and Britons sound advice in a series of thirteen pamphlets, issued under the title of *Crisis*. These papers were a source of inspiration to the colonists. To quote one or two extracts.

"Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph." "What we obtain too cheap, we esteem too lightly; it is dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as Freedom should not be highly rated." "I consider Independence is America's natural right and interest, and never could see any real disservice it would be to Britain."

In his second number of *Crisis* Paine created the expression "The United States of America", and in the last issue, in 1783, he pointed out clearly the dangers of the thirteen States continuing as small independent republics, and advocated their union in these words:

"The affairs of each State are local. They can go no further than to itself. And were the whole worth of even the richest of them expended in revenue it would not be sufficient to support sovereignty against a foreign attack. In short we have no other natural sovereignty than as United States. . . . Sovereignty must have power to protect all the parts that comprise and constitute it; and as United States we are equal to the importance of the title, but otherwise we are not."

In America Paine had revealed himself as a skilful propagandist of astonishing ability. His work for American freedom was well-known and he was honoured for it. America had given him a new life, and abilities that had been latent within him came into dynamic movement.

4. Return to Europe.

In 1787 Paine returned to Europe for business reasons and expected to return to U.S.A. in a few months; but it was fifteen years before he saw America again.

During his visit to England Paine was the guest of many of the leading Whigs, who regarded him as the "unofficial American ambassador". These friendly relations, however, did not continue for long, as Paine was soon to quarrel with Edmund Burke, when the latter wrote his *Reflections on the French Revolution*.

5. "The Rights of Man".

Paine returned to France in December, 1789, and at once became interested in the French Revolution. He was able to play an unassuming part in it as an adviser to the active liberals, who wanted to turn France into a republic. Before this took place, Paine had returned to Britain, for Burke's book was about to be published and Paine wanted to study its effects on the people for whom it was written.

The *Reflections* was published on November 1st, 1790. Paine promptly replied to it in *Rights of Man*, which was published in two parts in 1791 and 1792. The book was more than a reply to Burke; it was rather a book on human society and the relations of one man to another, which laid down a basic philosophy, explaining and advocating a democratic form of government in place of a monarchy. Paine puts the issue quite clearly in these words:

"Reason and ignorance, the opposites of each other, influence the great bulk of mankind. If either of these can be rendered sufficiently extensive in a country, the machinery of government goes easily on. Reason shows itself, and ignorance submits to whatever is dictated to it.

"The two modes of government which prevail in the world, are first, government by election and representation; second, government by hereditary succession. The former is generally known by the name of republic, the latter by that of monarchy and aristocracy."

It is not surprising that the ruling class in Britain looked upon the book with horror—in their eyes it was a bomb filled with explosive ideas, which might go off at any moment. Nor is it surprising that Paine was accused of writing and publishing "a certain false, scandalous, malicious and seditious libel", for which he was tried *in absentia* and found guilty by the Court of King's Bench on December 18th, 1793.

In America, too, the book aroused considerable controversy, as it was the first powerful exposition of the republican ideas of Jefferson, Madison and Edmund Randolph which had appeared in print. America was still an aristocracy, and the opponents of democracy, men like John Adams and Governor Morris, believed that universal suffrage was unwise and would lead to chaos. To such minds Paine was a demon of discord and a purveyor of political heresies.

6. "The Age of Reason".

Paine returned to France in 1792, and took his seat in the National Convention on September 21st as a deputy for the department of Pas-de-Calais, receiving an ovation from his fellow-members.

The next day monarchy was abolished and in October a Committee of nine deputies was appointed to draw up a Constitution for the proposed French Republic. Paine was a member of the Committee. He did his best to save Louis XVI from being executed and proposed that he should be banished to U.S.A.; but there was no support for the proposal, which led to Paine's losing the confidence of the Jacobins. The latter had now assumed control of the Revolution, which became more and more bloodthirsty.

Paine was expelled from the National Convention late in December, 1793; but before this had happened, he had spent most of his time in writing a book which had been maturing in his mind for months. The book was *The Age of Reason*, which reflects his thoughts upon religion. His reason for writing the book was that:

"The people of France were running headlong into atheism, and I had the wish, translated into their own language, to stop them in that career, and fix them to the first article of every man's creed, who has any creed at all, and that first article should be—I believe in God."

He completed Part I of the book before he was imprisoned at the end of 1793, and Part II was written partly in prison and partly after his release. It was published in 1795.

Since its publication *The Age of Reason* has stirred up innumerable controversies, feuds, sermons and hornets' nests of one kind or another. It has been called the "Devil's Prayer Book" and "The Bible of Atheism". Paine was not an atheist, but a Deist. The main reason for the criticism of the book is that he did not look upon the Bible as the Word of God, nor did he believe that it had been inspired by God. To him the Bible was a human document, and he thought that its authors wrote for the purpose of inspiring awe and fear.

Nevertheless he believed "in God, in a future life, and in the eternal kindness and all-embracing love of the Creator". Consider these quotations:

"But some, perhaps, will say: Are we to have no word of God—no revelation? I answer, Yes; there is a word of God; there is a revelation. The word of God is the creation we

behold; and it is in this world, which no human invention can counterfeit or alter, that God speaketh universally to man."

"I believe in one God, and no more; and I hope for happiness beyond this life."

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy."

7. His last sad years, 1794-1809.

Paine was finally released from prison on November 6th, 1794, but he had to remain in France for another eight years, as it was too risky for him to attempt the Atlantic crossing while British warships were stopping and searching ships. Not until the Revolutionary War ended in 1802 was Paine able to return to U.S.A.

Even in U.S.A. Paine found that his old popularity had largely evaporated and his critics outnumbered his friends considerably. *The Age of Reason* had offended a number of his earlier supporters and friends. His physical powers also declined. A final blow came in 1806, when Paine went to the voting place in New Rochelle and his vote was refused by the supervisors. This made him feel that he was an outcast and that life was no longer worth living, as America's godfather had been disfranchised in the country whose independence he had helped to win.

During this period Paine published two important papers: *Decline and Fall of the English System of Finance* (1796) and his Seventh "Letter to the Citizens of the United States" (1803); in the latter he put forward an outline for an "Association of Nations", which was to be "an unarmed Association for the rights and commerce of nations that shall be neutral in time of war". Nothing came of these proposals, which were a hundred and fifty years ahead of the time.

8. Paine's importance as a thinker.

Paine's genius consisted in his ability to perceive truth and to present it to his readers so simply and yet so forcibly that it carried a blaze of conviction to all except those whose minds were closed to thought and had hardened into a stone-like structure of error.

He sought truth as a hungry person seeks food. Facts were of no value to him unless they had been divested by him of the ornamental disguises in which they were clothed. He debunked

the base, the shallow, the tyrannical and the pretentious. He could not live in peace with himself unless he attacked injustice and stupidity wherever he saw it. He was not a mystic nor a visionary, with day-dreams of utopias. He was a realist and his feet were planted firmly on the ground.

In the *Rights of Man* he wrote of himself as follows:

"With all the inconveniences of early life against me, I am proud to say, that with a perseverance undismayed by difficulties, a disinterestedness that compels respect, I have not only contributed to raise a new empire in the world, founded on a new system of government, but I have arrived at an eminence in political literature, the most difficult of all lives to succeed and excel in, which aristocracy, with all its aids, has not been able to reach or to rival."

Suggestions to Schools:

Get two members to read respectively, *The Rights of Man* and *The Age of Reason*, before School and present what they consider to be the main points of each book.

Questions for discussion:

1. Would you accept Paine's judgement of himself as a true picture of him?
2. Against what injustices and stupidities would a modern Tom Paine tilt his lance?
3. Why was the first half of Paine's life so apparently ineffective and the second half so brilliant?

Book references:

Tom Paine, Friend of Mankind. Hesketh Pearson. (Hamish Hamilton.) Library only.

Tom Paine. W. E. Woodward. (Secker & Warburg. 18s.)
The Rights of Man. Tom Paine. Thinker's Library. (Watts. 2s. 6d.) Or Everyman Library (Dent. 6s.)

The Age of Reason. Tom Paine. Thinker's Library. (Watts. 2s.)
Selected Work of Tom Paine. Ed. H. Fast. (John Lane. 5s.)

Bible reading: Isaiah 2. 2-5.

Suggested Hymns: 62, 34, 203.

Section XI

“Virtues of Delight”: The Beatitudes

AN INTRODUCTORY NOTE

During the course of this Handbook we have been studying various manifestations of power, particularly in its aspect of authority. As the book nears its close we turn, as so often, to look again at the teaching of Jesus. The sayings which we call “The Eight Beatitudes” seem the complete reversal of human and worldly conceptions of power, for their teaching threatens “any structure of society founded upon selfishness and greed and hunger for material power” (Fourth Study). Yet the life of Jesus himself, and the continuing witness of those who take his teaching seriously, suggest that here, if anywhere, is to be found a transcending spiritual power; and these sayings were taught by Jesus as by “one having authority”.

The studies include points “For consideration.” It may be helpful if Schools bear in mind that consideration is not quite the same as discussion; these notes should not be used superficially.

NOTES BY GWEN PORTEOUS

(a) THE SERMON ON THE MOUNT

1. In what sense a “sermon”?

This set of studies deals with what are called the “Beatitudes”, but since these are the core of the so-called Sermon on the Mount, some consideration must be given first to the latter.

Matthew’s record of the “Sermon” corresponds, in spite of considerable difference, to what Luke scatters over a number

of different chapters. A knowledge of Matthew's general method of writing leads to the belief that in his version of the "Sermon" he has grouped together sayings which were actually spoken, as Luke represents, on a number of occasions. For Luke sets out clearly his intention at the beginning of his gospel (Luke i. 1-4). It is to present the events in order, each in its own context. It is almost certain that the "Sermon" was not preached as a whole, either in the version of Matthew or in Luke. It is feasible that two persons, different in temperament, might preserve a common body of vital truth about which they were convinced, but record sayings differently recollected and differently arranged.

The Christian Church at an early stage had need of an ordered body of Christian teaching, self-evident and coherent. Matthew produced something of this nature in his version of the "Sermon", detaching its words from their living situations and presenting an objective statement of what constituted Christian righteousness. Luke, with his more artistic temperament, likes to attach the words to the memorable occasions on which they were uttered and to give us the living scene. He thus depicts Jesus comforting his disciples for the actual deprivations and sorrows they endured—"Blessed are ye poor, blessed are ye that hunger now, blessed are ye that weep now, blessed are ye when men hate you."

2. A view held by some critics.

Some scholars, including Schweitzer, have contended that Jesus did not think of the teaching in the "Sermon" as applying to any this-world situation. It was for him, they say, not so much an ethic for general acceptance as an interim-ethic. It was proclaimed for men who were daily awaiting the coming on earth of another kingdom which would be preceded by a last judgement. Schweitzer and others assert that Jesus was certainly influenced by the thought of his age in this matter, and an unbiased reading of the Synoptic Gospels lends support to this theory. It may well be true that Jesus was affected by this view, which was widely current in his time. It is possible that two processes were at work side by side in the recording of the life and teaching of Jesus. Words of his spoken in a particular situation where he desired to lay stress on judgement and the advent of a new kingdom were assembled apart from their context. The teacher himself explicitly based them, not on special circumstances, but on the character and will of God Himself.

(See, e.g., Matthew 5. 45.) They were so detached because their recorders felt them to be of universal worth and significance. All this does not dispose of Schweitzer's contention, which is that the teaching of the Sermon was not intended for a normal world situation. The logical conclusion of this argument might well be the assumption that the Sermon is not binding upon you and me.

3. What is our answer?

Whoever spoke the words and whatever their original intention and context, they are here and now an ever-recurring and inescapable challenge. Their truth has an absolute as well as a crisis value. So far as the teaching is concerned the "Sermon" is at the centre of the Gospel story. It is the heart of the matter. Here are words, elemental in their simplicity, unweighted with argument, felt as authentic, received as true, because, hard sayings though they be, men recognize in them the way to freedom and salvation. They are relevant to every age and every place, not least to the dilemma of our contemporary world situation. Our difficulty about acceptance of Christianity is not primarily its strain on our credulity, but its demand on our character. The "Sermon" presents us with a law which we know is valid and binding. It is a law not only for the individual conscience but for society and for a social order.

4. The "Lord's Prayer" and the "Sermon".

The "Sermon" proclaimed the law of the Kingdom. This its citizens were required to obey. But, as Paul perceived later, the law is not enough. It is said that Paul meant that an external commandment can inform the conscience; it can convince a man that it is just and right. For this very reason, however, it can weigh him to the ground with the sense of inadequacy to fulfil it. Something more is needed, something which gives him the power to do what he knows he ought. St. Augustine called this life-giving power "grace", and said: "the law was given that men might seek grace: grace was given that the law might be fulfilled."

The "Sermon" is cogent argument; its structure is planned for use. It is an inspired statement of policy, but it is incomplete. It lacks in itself any indication as to how the Beatitudes can be made to work. It is the conclusion of a statement. The structural connection between the Lord's Prayer and the

"Sermon" is clear. The Prayer comes first. It makes the contact between grace and the law, between man and God—for it is God who is the source and fulfilment of his being. The Prayer gives the basis of training which makes the "Sermon" possible. Prayer gives the power, and when the disciples received it in extraordinary measure at Pentecost, the channels of conduct into which it might flow had been laid down by the "Sermon".

5. Is the "Sermon" practicable?

Whether or not the original words carried a universal application, they are to-day central in Christian teaching. It is, therefore, pertinent to ask what of value is left in it if it is decided that the "Sermon" is not a statement of any possible policy for the modern world. If Christianity cannot hold its own in this realm of moral conduct because the standard is an impossible one to achieve, then the redemptive power of Christianity becomes suspect, too.

Among other possible ones, here are three replies to the above question. They may be worth consideration:

- (i) The teaching in the "Sermon" is bad. What in it are deemed virtues are not virtues at all. Meekness, humility, poverty of spirit, forgiveness, etc., are no principles upon which to build the lives of persons or States. Practicable or not, the "Sermon" is unsound.
- (ii) The ethic is one to be revered and admired, but, human nature being what it is, its propositions are quite impracticable. We must do the best we can and leave it at that.
- (iii) The teaching is so unquestionably right that it *must* be accepted and practised. In following it lies the great hope of our salvation. It demands the full stretch of all our own powers of mind and will, and more. What more is needed is explained in the Beatitudes and made possible in the Prayer.

One answer can be given with confidence. The words were practicable for the man who first spoke them. But he was humble enough to know that grace was required and to know where it might be found.

6. The Beatitudes in general.

These short, almost cryptic, sayings comprise the Beatitudes. They have an air of extreme artlessness and simplicity, yet locked up within them is nearly everything a man needs to

know in order to live a good life and a full one. Never were words more reduced to their inmost essence than here. They almost cease to function as words and become facts. This is so because the man who spoke the words practised the precepts. Each utterance belonged to the very fibre of his own being. The Beatitudes describe a character rather than a code, and the character is that of Jesus himself. In spite of sorrow, pain, persecution and death he was the happy man of the Beatitudes. For they are concerned with happiness, and happiness concerns us all. There is no need to argue about this, but only about what true happiness is and how we may come by it. This these seven sentences tell us. They tell us what happens to the people who live the life of the Lord's Prayer.

7. Blessedness.

Jesus uses a particular word to describe the condition of those who pray with serious intent "Thy will be done". It is a word used by the Greek philosopher Aristotle for Divine blessedness in contrast with human happiness. Another word described ordinary happiness. Jesus would seem to have passed this word by as being perhaps too weak. The blessedness of the Beatitudes means literally a happiness that is not subject to fate and whose sources are within.

Questions for consideration:

1. Read Luke 6. 27-37. Do you consider this teaching binding upon you? If you do feel it to be so, what does your acceptance of it tell you about your own nature?
2. If you do not accept it as binding, what are your reasons? Is the teaching unsound or impossible of realization, human nature being what it is? Can human nature be changed? Is it, perhaps, a way of life possible for *certain* individuals? If so, what do you imagine is the secret of their success?
3. What was the secret in the case of Jesus?
4. What would be the likely fate of (a) individuals, (b) States attempting to put these verses in Luke into practice? In what sense would they be happy?

Bible reference: Luke 6. 27-37.

Suggested Hymns: 4, 356.

(b) THE WISDOM OF HUMILITY

1. The sequence of the Beatitudes.

Gerald Heard describes the sequence of the Beatitudes thus: "The seven happinesses are, as it were, a ladder set up on the firm platform made by the five petitions, earnestly asked and fully granted." The petitions are those of the Prayer. The Beatitudes are grouped in an ascending order with a rising in height and range. All the stages are always necessary, but the sequence rightly suggests that, if we do not achieve the earlier requirements of blessedness, we shall never achieve the later. If, for instance, we have not a right attitude towards *things*, we can never be right in our attitude towards anything at all. This is basic; hence the start.

2. "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."

The Beatitudes begin where the Lord's Prayer leaves off. "For thine is the Kingdom." The Beatitudes assume the Kingdom and tell us about its citizens, their nature and character. Contrary to most human expectation, the first requirement is to be "poor in spirit". Indeed the Kingdom is said to *belong* to the poor in this sense. Luke says directly: "Blessed are ye poor." The word he uses means one poor by circumstances, but Matthew's word means poor by choice. A man may be poor in Luke's sense and still be grasping, proud and avaricious. Matthew would seem to have seen more clearly, and Jesus, as recorded by him, based his Kingdom and the character of its citizens, not upon actual poverty, but upon *detachment*. This describes an attitude to both things and persons including oneself. It is often held to be something aloof, indifferent and even careless, but it can be something tender, loving and creative. Jesus had a detached attitude towards possessions, but he could never have blessed poverty preached as a virtue by those who had never known it, or borne as an intolerable burden by those who had.

(a) An attitude towards *things*.

(i) To Jesus, the detached man feels and cares and loves. He cares for *things* in a way a man greedy for possessions cannot do. The acquisitive man clutches at things and is fiercely possessive of them. He holds on to them and uses them or

merely keeps them for his own pleasure or profit. He lives consequently in agitation of spirit and fear of their loss. He is not at peace, for where his treasure is, there is his heart also. The detached man is free to love things, very largely because he does *not* regard them as primarily his at all. They are made by God, they have a life of their own, they are good in themselves and a means to an end in God's Kingdom. They are to be reverenced and enjoyed, but only, so to speak, within the framework of God's Will; for they are His, not ours. Whether given, withheld or withdrawn, the detached man sits lightly to them and, by so doing, in some strange way he owns them all and the whole Kingdom is his who, "having nothing, yet hath all".

(ii) Absence of chattels is not the deciding factor. As Father Vann says, "You can be lacking in poverty of spirit if you possess nothing more than a cloak or a book; you can be poor though you possess an empire, if, while saying 'all things are mine', you can add 'and I am Christ's and Christ is God's'. Blessed are those who know that, rightly regarded, few possessions or many are but given or even lent. Blessed are those who, at least in heart and will, have nothing."

(iii) Though we may have little, we must learn the meaning of detachment. We can be very proprietary about such things as we have. There is the grudging lender, and the one whose life is made miserable through envy, the one who is ungenerous to the needs of others. To be poor in spirit is to be open-handed and large-hearted.

(b) An attitude towards persons.

If possessiveness of things shuts men out of the Kingdom, still more so does possessiveness of persons. The detached person loves the more deeply, in that he regards the person he loves best as belonging, in the sense of ownership, to God alone. So he holds by letting go, and in so far as we learn to do this our loves are ours in an entirely new way, ours within the framework of God's will for them and for us. At the end of one of the Forsyte novels Galsworthy describes the inevitable end of possessiveness. He speaks of the man who has spent his life acquiring and shows how this blunts sensitivity:

"Only one thing troubled him, sitting there—the melancholy craving in his heart—because the sun was like an enchantment on his face, and on the clouds, and on the golden birch leaves,

and the wind's rustle was so gentle and the yew-tree green so dark, and the sickle of a moon pale in the sky. He might wish and wish and never get it—the beauty and the loving in the world."

Even the birth of his child found him crying fiercely: "By God, this thing is mine." And, of course, in the end, he lost her, too.

(c) An attitude towards ourselves.

The blessing of detachment includes this, too. An excessive desire for self-expression, good though this may be in itself, may easily elude us through a too self-centred preoccupation with it. Self-hood is only achieved when it has, so to speak, forgotten all about itself. To be poor in spirit is to be, in a way, care-free about self-expression and about success or failure. For we are not our own, and, whichever it is, it comes from God if we are living within the framework of His will.

"We are not our own any more than what we possess is our own. We did not make ourselves, we cannot be supreme over ourselves. We are not our own masters. We are God's property. Is it not our happiness thus to view the matter?"—*Cardinal Newman.*

3. "Blessed are they that mourn: for they shall be comforted."

Note the sequence. The man who has ceased to think of happiness in terms of possession has acquired sensitiveness to truth, beauty and goodness. Strange though it may seem, the detached man is let into the secret of pain and can share it. Indeed, the mourner of this beatitude is concerned entirely with other people's pain.

In this Beatitude our ideas of comfort are assailed; not so much comfort in terms of material ease, but rather our secret resolve not to have the even tenour of our lives disturbed, to feather our own nests well and to do the best we can for ourselves. The temptation is great, for, let it be noted, such a resolve does not prevent our being kind, sympathetic and helpful. It gives one a pleasant feeling to be any of these things, but we tend to cut them off at a point, and the point is the one at which our own comfort is likely seriously to be threatened. We may admire the great virtues and practise some of them sometimes, but, on the whole, we keep them in what we regard as their proper place and this is a place which allows them to fit in nicely with our own comfortably established way of life. The truth is that we refuse to become *involved* in the lives of others

if it means that our own lives must be invaded by their sorrows and perplexities. The first Beatitude revealed the condition of those who seek security in possessions. The second reveals the state of those whose quest is for invulnerability.

Such cannot belong to the company of those that mourn, for pain is the common lot of humanity, and to be screened from it is to be cut off from life and from men. People who pride themselves on keeping themselves to themselves never become deeply involved, and being involved up to the hilt is of the essence of this Beatitude. Here the "blessed" choose discomfort and sorrow. They being what they are, sorrow chooses them. So far from refusing to have their lives invaded, they abandon them, for they know that their lives are not their own.

Taking upon themselves the world's pain, they are comforted, but not in our somewhat devitalized sense of the word. An earlier and more literal meaning is "strengthened". The refusal to mourn in the sense of becoming involved brings misery—not strength, but the weakness of isolation and loneliness. They that mourn have blessedness, the joy which is deathless and which often lies at the heart of pain. From it springs the strength they bring to others, and in the giving they become strong.

4. "Blessed are the meek: for they shall inherit the earth."

A man may be poor or rich and in neither case "blessed", because poverty and riches alike may be a matter of pride. The mourner grows in sensitivity and the sensitive man becomes humble. The next blessing is on meekness.

Meekness is not:

- (i) The inverted pride of Uriah Heep boasting of his diet of "'umble pie".
- (ii) The placidity and laziness slow not only to wrath but to righteous indignation.
- (iii) Lack of courage.
- (iv) An insincere underestimating of one's own abilities.

It is:

- (i) The ability to be objective about oneself, an adult virtue. It means thinking neither more nor less highly of oneself than is right, an awareness of gifts and capacities as well as of limitations. It means freedom from self-consciousness about either, using such talents as one has freely in service to the Kingdom, and knowing when to give place to those

who can serve better. John the Baptist could defy kings and lead movements, but when Jesus came he saw at once that "He must increase, I must decrease".

(ii) Obedience. Great artists have confessed that, at their most fruitful moments, inspiration has clearly come from outside of themselves, and that they knew they were but instruments to be used in its service, eyes, ears, mind and imagination obedient to its prompting. Likewise, the humble man knows that any gift or power he may possess is but received. He is obedient to the Giver and the servant of His purpose both for his own life and for the world. It should be noted that this kind of obedience is particularly essential to those who wield authority. The greater the authority, the greater the responsibility to God for the lives of others and the greater the need of personal humility and obedience.

"Inheriting the land" may mean the knowledge that it cannot be taken away. If so, it is because of what a man is, not because of what he has. Writing of humility, Father Vann says: "Humility can love the whole world because it recognizes that the whole world is God's; and it is care-free because it has nothing to lose—not even its own self-respect."

How true it is that the humble man does not need to fuss about his dignity! It has an odd way of looking after itself.

Bible reference: Matthew 5. 1-5.

Suggested Hymns: 62, 46.

(c) "MERCY, PITY, PEACE AND LOVE"

1. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

Detached from things, alert and sensitive to need and pain, free from concern for the self, one is driven irresistibly towards the beauty and the terror of righteousness. This, so far, is the sequence of the Beatitudes. The first three strike at the roots of the aggressive self, but they lead, not to quietism, but to an intense and passionate quest. Righteousness may now be sought with confidence since the self has been laid down. What is found will be beautiful, and little is less so than self-righteousness. Jesus uses the strongest metaphors to describe this search,

for hunger and thirst are cravings that must be satisfied or we perish.

"As pants the hart for cooling streams
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing Grace."

Such is the passion for goodness of the members of the new Kingdom. Their desire for righteousness has become a hunger which has eaten up all the lesser hungers of their lives. Jesus likened the Kingdom to a pearl of such price that a wise man would sell all that he had in the world to obtain it. Buddha vowed that he would die in his tracks unless he could find the path of Deliverance, the way of life. The desire for God is a total one, and in this Beatitude God and righteousness are one.

(i) *Righteousness.*

The Jews thought of righteousness largely in terms of doing or not doing certain things—as action or abstinence. To-day, a reminder is timely that mere indifference to an accepted code is not likely to lead to the insight which will replace it with a higher one. Such insight led the Hebrew prophets to lift righteousness out of the realm of the mechanical altogether. For them it was the inexorable implication of an ever-deepening relationship with a righteous God. Hence the beauty and the terror. The prophets enlarged the idea of God's righteousness so that it included mercy and pity. Jesus added to these, love. He knew, however, that God was inviolably righteous and that man, His child, must bear within him something of God's nature. If, then, he is to grow in moral stature he cannot escape the long and arduous pursuit of goodness. The path, at times beset by terror, will also be visited by unexpected and indescribable beauty.

What Jesus felt about righteousness may be gathered from his personal dealings with, on the one hand, the Pharisees, and, on the other, Mary Magdalene, Zaccheus and Simon Peter. But righteousness was of the very essence of the personality of Jesus, not a virtue which he practised when the occasion demanded it. Perhaps St. Luke's description of the early Christian community best conveys both its charm and its strength—"and great grace was upon them all".

(ii) "*They shall be filled.*"

This is a statement of faith, the tense being in the future. Those who hunger for goodness as a starving man craves for food will, in the end, become righteous. This can be banked on as a certainty. They will be unconscious of it themselves, for it will be natural to them. Righteousness will be of the very stuff of their being. Moreover, so whole-hearted a concern to find and know and be is not to look for a reward but to have it.

2. "Blessed are the merciful: for they shall obtain mercy."

(i) *The sequence.*

The poor in spirit are open-hearted and open-handed. Mourners choose to become involved in the pain and perplexity of others. Humility and pity are essential aspects of goodness and this the humble and compassionate man must seek wherever it may lead him. As surely as night follows day it will lead him to works of mercy. Mercy is larger than compassion and pity.

(ii) *The meaning of the word as used by Jesus.*

Our modern usage will not take us far enough. We think of it as a desirable attitude towards suffering and misfortune and as an alternative to justice. These meanings do not hold the whole thought of Jesus, to whom it would never have occurred to contrast the justice of God with His mercy. "The pearl of justice," said St. Catherine of Siena, "is found in the heart of mercy." The mercy of God is not the opposite of His justice, but the very core of it. This is why, with God, every man will get his due.

Consider these words from one of Laurence Housman's *Little Plays of St. Francis*:

First Citizen: Is there to be no such thing as justice?

Francis: With God, Brother: but with God the only justice is—mercy.

It must be noted, however, that this Beatitude follows immediately upon the one blessing a passion for righteousness. The blend of justice and mercy in the thought of Jesus and beloved by St. Francis is only safe with people unselfconsciously good who combine hatred of sin with compassion and love for the sinner. Let it be remembered, moreover, that very few of us indeed are saints yet!

(iii) *With Jesus mercy is not:*

- (a) Just a feeling to be enjoyed. This is sheer sentimentality.
- (b) A condoning of sin or a line of least resistance.
- (c) An abrogation of justice, the remission of a penalty, a slight improvement on harshness.
- (d) Something we may personally agree to yield by foregoing a right against someone who has done us wrong.

(iv) *Mercy is:*

- (a) A powerfully positive motive for creative action.
- (b) An acute sensitiveness to need and pain which drives a man to all lengths in *acts* of compassion.
- (c) An intellectual understanding of sin and the reasons why it is committed.
- (d) The kind of hatred of sin which longs with a desperate longing that a man shall "turn from his wickedness and *live*."
- (e) The ability to identify oneself utterly with both sinner and sin. "There, but for the Grace of God, go I" is not good enough for mercy. "There go I" is at the heart of it.
- (f) The love which recognizes the absolute justice of "Love your enemies" and which knows where to find the power to practise it.

3. "Blessed are the pure in heart: for they shall see God."

(i) *The sequence.*

Having followed Jesus thus far, a man will have become emptied of self. He has given himself away with complete abandon and in some strange and paradoxical sense has had the self restored to him, his life not only preserved for him, but given back enhanced and illumined. By giving to the utmost limit he has received, in return, wholeness; and wholeness or integrity is of the very essence of the purity of heart of which Jesus speaks.

(ii) *Partial meanings of the word "purity".*

(a) It probably meant something definite to many of those who listened to Jesus. Their dominant interest was in religion, and this was to their credit. But they would think of purity in

terms of legal and ceremonial cleanliness. A man was pure according to his faithfulness in doing or not doing certain things. A purity which is external rather than inward and which does not embrace the whole of life is alien to the thought of Jesus. There is a tendency to-day to discard ceremonial and ritual obligations. This does not in itself make modern man religious. It is admirable only if he treads a harder and not an easier way, the way of the pure in heart. Jesus lifted purity out of the realm of the mechanical and the sentimental by his insistence upon a wholeness of being and of outlook.

(b) In the time of Jesus and to-day some people would think of purity as an exclusively moral quality. Jesus did not disregard this aspect of it, and we do so at our peril, for purity applied to morality is no merely negative attitude towards desires. Still less does it seek to kill them. It is sensuality which is condemned because it is essentially selfish, and nothing selfish can be pure. To be pure in one's loves is to love with the whole being—body, mind and spirit.

(iii) *"The pure in heart."*

They are emptied of self and therefore whole. Thus they are not divided against themselves, and their motives are unmixed.

They are sincere, the same in reality as in seeming or profession. They are real.

They are single-minded. They possess a fundamental lucidity, a directness and simplicity of purpose, a clarity of vision and a wise guilelessness.

Such purity of heart guides their dealings with things and persons.

Towards *things* they can be completely attentive, giving themselves to them with the intense delight and interest of the absorbed child. Eyes and ears are wholly obedient.

Their attitude towards *truth* is pure in the sense that they approach it with minds unclouded by prejudice. They do not do it violence by distorting it in the interests of what they wish to see.

They are single-minded in their attitude towards *persons*. Their hearts are uncluttered by envy, jealousy and ill-will. Their pure desire is that other persons should be their best selves. They do not compare one person with another, because they know that each at his best is unique and incomparable.

(iv) "Seeing God."

This is surely the final goal of all human quest, the ultimate satisfaction for the intellect, the will and the heart. We do not see God, because of our deep-rooted duplicity. If the eye is single, we are told, then the body is full of light. The pure in heart see God because all their desires are but different aspects and expressions of the single-minded desire commended by Jesus himself.

"And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

For discussion:

1. How would you define a good man?
2. Do you think man's hunger for goodness is stronger than his proneness to evil? If you think it is, how do you account for this?
3. What do you think is the right relation between righteousness, mercy and justice?
4. Do you agree that "there, but for the grace of God, go I" is not good enough?
5. How would you describe a *real* person?

Bible reading: Matthew 6. 19-23.

Suggested Hymns: 406, 256, 332.

(d) THE COST OF BLESSEDNESS

1. "Blessed are the peace-makers, for they shall be called the children of God."

(i) *The sequence.*

We have seen that the whole series of Beatitudes is a development. This is its culmination. All the preliminary stages are necessary; none can be omitted if a man is to be equipped in the end for the tremendous task of peace-making. Peace-makers begin by being poor, sorrowful, meek, hungry. "What a college of cardinal virtues!" says Gerald Heard. They end with a clearness of vision which is truly terrifying, for none

knows to what it may lead. But they end, too, strangely enough, at peace with themselves, with an inner tranquillity which nothing can overthrow.

We saw that the man who was pure in heart had come to identify his own will with the will of God. His desire that the Kingdom should come and the Will be done had unified all his other longings. Without this deep identity of desire with the will of God no man can ever be at peace with himself, and lacking this he cannot be a peace-maker in any enduring sense. Hence the long sequence and this final Beatitude. Consider Dante's great saying: "In His Will is our peace."

(ii) *Inward peace comes from:*

- (a) Knowing what things do indeed make for our peace and pursuing them.
- (b) The tranquillity of ordered desires.
- (c) The integrity which ensures that we are, through and through, the same person wherever we may be functioning—at home, at work, in any kind of society, in our religious or political life. Persons in whom the self is split are sick and cannot heal others or make them at one.
- (d) Charity or "caritas", as it is defined for all time by St. Paul in the thirteenth chapter of his Letter to the Corinthians. We may give our bodies to be burned, and all our goods to feed the poor, and not have it; yet if it eludes us we have no deep peace of mind.
- (e) Being care-free in the right sense. We are not at peace within the mind if we are tossed about on a sea of worries and anxieties about external things. We are not to be careless or indifferent to our right and proper responsibilities. But having taken all due care, we may be care-free within the framework of God's will for us. We shall then be released to care for others.

(iii) *For the peace-maker of the Beatitude, peace is not:*

- (a) A refusal to acknowledge the existence of evil, an unwillingness to face its horror and its power.
- (b) What the Bible calls "crying peace where there is no peace".
- (c) What we sometimes call "keeping the peace". It is possible to confuse the "making" of peace with a

cowardly avoidance of issues that ought to be faced and resolved, just as it is possible to confuse love with unprincipled kindness. To leave an awkward situation undisturbed is not to "make" peace.

- (d) Mere compromise.
- (e) Just a friendly way of life.

(iv) *Peace-makers.*

(a) There is an organic and abiding relation between the inward peace of a peace-maker and the outward peace which he creates rather than maintains, whether it be in the sphere of intimate personal relations or in the larger world of external affairs.

(b) This is reflected in the second half of the Beatitude, in the reason given as to why peace-makers are happy. They are called, and called presumably by men, the children of God. Is this what one might have expected? Good men but misguided, impracticable idealists!—such a judgement upon them would not have been extraordinary. But to be called the children of God, to be recognized as such by men as well as by God, is a witness to the real, strange power that peace-makers possess.

(c) This power is derived, in part, from the clarity with which peace-makers see God in the lives of those, even the most evil, whom they seek to restore, to reconcile, to make at one. The life of God in men is something which all men share, whether they be good or evil. This the peace-makers and the pure in heart see with penetrating vision. They do not deny the evil, but they see through it to something more positive, more creative, at work—the very Being of God in the hearts of men.

(d) Seeing God cannot but convince the best man that he is indeed a sinner. On the long journey from poverty of spirit to singleness of heart and mind he has learned how intractably strong are the roots of sin in his life and how hard it is to tear them out. In consequence his approach to persons not at peace with themselves or at variance with others is not an approach from above or from far off. He himself is involved in the sin, not out of pity, pitiful though he is, but because, in his maturity of experience, he knows how far he falls short of goodness.

(e) In short, the power of the peace-maker lies essentially in what he is rather than in what he says or does. All the same, being what he is, he will know how and what he shall answer

and what he shall say; "for the Holy Ghost shall teach you in that same hour what you must say."

"The highest place in the royal palace", says St. Thomas Aquinas, referring to the second part of this beatitude, "belongs to the King's son". Of this, says Gerald Vann:

"Let us remember that it was when he had thrown away everything and had wed the lady Poverty and fallen in love with all humanity and all reality in the immensity of God, and gone forth naked—abandoned, care-free—to serve them, that Francis sang his song of pride and joy and glory: 'I am a King's son.'"

2. "Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of Heaven."

Here is surely a strange corollary to the preceding seven blessings; yet it was a necessary one. For the detached, the sensitive to sin and need, the humble, the passionately hungry after righteousness, the pitiful, the sincere and the makers of peace threaten any structure of society founded upon selfishness and greed and hunger for material power. People who endanger such interests will be persecuted with the madness of fear.

Without knowing it, perhaps Jesus had drawn a portrait of himself which stung because of its sheer beauty and infuriated because of its pure holiness. Subsequently in the Gospels we read:

"And the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him."

It was in full view of this probability that Jesus spoke this last beatitude. Hence also, perhaps, his saying: "Think not that I am come to send peace on earth: I came not to send peace but a sword." It would seem that, until God's will is done and His Kingdom come on earth, those who live nearest to its spirit will be persecuted. But, says Jesus, it is better to be persecuted than knowingly to live life below the level of one's own highest standards of goodness. The hard truth is that these are alternatives.

For consideration:

1. Think over the use of the word peace in the following contexts:

Peace like a river.

Peace at any price.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace" (Jesus to Jerusalem).

"The peace of God which passeth all understanding."

"Peace be unto you" (the normal greeting of the early Church).

2. How would you try to deal with petty spites and dislikes in any group to which you may belong?

3. How would you try to deal with one who has done you grave wrong?

4. What have you to say about the anger and hatred aroused in noble people by cruelty, violence and evil? Can you distinguish between anger and hatred?

5. Comment on this: "Perhaps we are not persecuted enough. Our life is a truce, and the enemy ignores us" (Watcyn Williams).

Book references:

The Divine Pity. Gerald Vann. O.P. (Fontana Books. 2s. 6d.)

The Code of Christ. Gerald Heard. (Cassell. 5s.)

The Beatitudes in the Modern World. Morgan Watcyn Williams. (S.C.M. 2s. 6d.)

Bible readings: Galatians 5. 22-23; Hebrews 12. 1-3.

Suggested Hymns: 18, 20, 43.

(c) CHRISTMAS: "POWER LAID ASIDE"

Method: *Notes on method are on page 80.*

1. "Who is he in yonder stall?"

For many people the answer to this question is "Tis the Lord, the King of Glory."

Hymn: *F.H.B.* 299. "Adeste Fideles."

Readings: John 1. verses 1-4; Hebrews 1. verses 1-4; Colossians 1. verses 9-17.

"The angels for the nativity of our Lord" (William Drummond). *O.B.C.V.*, page 114.

"The Nativity" (Richard Crashaw). *O.B.C.V.*, page 204. One verse only, from "Welcome, all wonders . . ." to ". . . stoops heaven to earth."

1949 Handbook, page 190, from "Look first of all . . ." to ". . . her devotion to him." (Omit Bible references.)

1949 Handbook, pages 185-186. Quotation from R. W. Dale, from "Who is this . . ." to ". . . once been spoken."

"Chanticleer" (William Austin). *O.B.C.V.*, pages 115-116.

Think on these things.

2. "He made himself of no reputation."

In an inscription of the period we are considering, the Roman Emperor is addressed as "Caesar, who reigns over the seas and continents; Jupiter, who holds from Jupiter his father the title of liberator; master of Europe and Asia, star of all Greece, who lifts himself up with the glory of great Jupiter, saviour".

In an obscure corner of this Caesar's realm was born one who was to be described by one of his followers as "the King of kings, and Lord of lords" (1 Timothy 1. verse 15).

Hymn: *F.H.B.* 78. "The heart's invitation."

Readings: Luke 2. verse 1-7; Luke 2. verses 42-51; Matthew 8. verses 19-20; 2 Corinthians 8. verse 9; Philippians 2. verses 5-8.

“A Lullaby” (William Austin). *O.B.C.V.*, page 117, verses 4 to 8.

“Let earth and heaven combine” (Charles Wesley). *M.H.B.* 142, verses 1, 2, 3.

“Behold a little child” (William Walsham How). *M.H.B.* 164, verses 1, 2, 3; *C.H.* 76, verses 1, 2, 3; *E.H.* 588, verses 1, 2, 3.

“Come to your Heaven” (Robert Southwell). *O.B.C.V.*, page 71; last 4 verses—“This little Babe . . .” to “. . . this heavenly boy” (“Pight” means “pitched”).

“The Guest” (anonymous). *O.B.C.V.*, pages 254-255.

Think on these things.

3. “The weakness of God is stronger than men.”

It must not be thought that in “becoming man” God was “*becoming humble*”.

“I never realized God’s birth before,
How He grew liklest God in being born.”

(Browning).

Patience, perseverance, self-giving, “self-emptying”, are essential qualities of God. Someone said, “If I were God, and the world had treated me as it has treated Him, I would have kicked the thing to pieces long ago.” But “as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live” (*Ezekiel 33*. verse 11).

Readings: *Psalm 103*. verses 8-14; *John 14*. verses 6-10; *Matthew 5*. verses 43-48.

Hymn: *F.H.B.* 405. “Because.”

Readings: *Matthew 11*. verses 28-30; *Luke 22*. verses 24-27; *John 13*. verses 1-17.

Hymn: *F.H.B.* 105. “When Jesus came.”

“Love” (George Herbert). *O.B.C.V.*, pages 136-137.

“The Stranger” (John Clare). *O.B.C.V.*, pages 383-384 (last five verses, from “Aye, once a stranger . . .”).

“The Hound of Heaven” (Francis Thompson). *O.B.C.V.*, page 515, from “Now of that long pursuit . . .” to “. . . who dravest me”.

“A Death in the Desert” (Robert Browning). *O.B.C.V.*, page 423, from “Is not God now i’ the world . . .” to “. . . and bids him look”.

Reading: *I Corinthians 1*. verses 21-30.

The Pilgrim's Progress (John Bunyan) (after the Shepherd Boy's Song), from page 195, "In this valley . . ." to page 196 ". . . words of life".

"I saw a stable" (Mary Elizabeth Coleridge). *O.B.C.V.*, page 517.

Think on these things.

Hymn: *F.H.B.* 303. "The Babe in Bethlehem."

**Supplementary
STUDIES ON
“Science, Morality and Religion”**

(The Fourth National Adult School Lecture. Herbert G. Wood, M.A., D.D. Published by N.A.S.U., 35, Queen Anne Street, London, W.1. Price 6d.)

NOTES BY W. ARNOLD HALL

Every member of any School studying this lecture should have a copy of the lecture itself, even if he or she cannot tackle it unaided before the School meets.

Schools might spend three meetings on the study (under good chairmanship). The leader and as many members as possible might mark in their copies of the lecture the main sentences bearing on the points detailed below. These could then be read in School, prior to the discussion of the questions suggested.

I

Voluntary Movements in adult education have to justify their independent existence .. .	p. 1
People to-day need a faith for living .. .	p. 2
Specialized scientific studies call for a unifying philosophy .. .	p. 3
Zweig's description of the more thoughtful British "workers" .. .	p. 3
The only kind of religious teaching which will appeal to them—an appeal to reason (without any definite creed) and an emphasis on good works .. .	p. 4
The Adult School Movement cannot help such people unless it has found its own faith .. .	p. 5

Questions for discussion:

1. Do you find that people who have no religious faith are actually seeking one? If not, does that mean they do not need one? Where should they look for help?

2. Note that the lecture speaks of the "more thoughtful" and "skilled" workers. Do you agree that in order to help them find a faith, one must have already found a faith oneself? Must every member of our Movement have already found a faith (i.e. before Adult Schools can help)? Must it be the same faith in every case?

II

Science itself emphasizes accuracy. "Nothing is so holy as the facts of the case"	p. 6
Science also shows how technical advances make social advances possible	p. 7
There is religious significance here; God created man to understand and control nature	p. 7
To transform the lives of less privileged peoples ("War on Want") is likewise a religious duty	p. 8
It is mistaken to suppose that science is materialistic. If materialism were true, science would be impossible	pp. 8-9
It is equally mistaken to suppose that scientific knowledge is the only kind of knowledge ..	pp. 9, 12
The realm of faith is not guess-work; in art, literature, morality and religion there are objective standards	p. 10

Questions for discussion:

1. If scientists are dutiful in making advances possible, but governments slow to empower them, what can Adult Schools do to influence governments?

2. Do you regard "faith" as bestowing any kind of knowledge?

3. How would you distinguish knowledge in art from knowledge in science?

III

Scientists are responsible moral beings, over and above their factual occupations, and should behave as such. "Ought" applies to them as to anyone else	pp. 12-13
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Moral responsibility is no illusion. Science depends on moral values and the realization of moral ideals depends on science . . .	pp. 13-14
Many scientists and moralists feel the need of religion. Likewise the religious believer needs science and morality to save him from superstition and fanaticism. But it is the truth of religion, not merely its beneficial results, that matters most	pp. 14-15
If religion is true, both pure science and applied science become momentous; and so likewise do moral ideals	p. 16
The Adult School should appeal to Natural Theology	p. 16
Nevertheless, it is not primarily through Nature that men come to God	p. 17
The Bible presents truths about God's dealings with us which are not so clearly expressed elsewhere. It associates love and kindness with Him. Apart from Jesus, we could not be sure of this association	p. 17
Bertrand Russell likewise speaks of the need for "Christian love" and compassion	p. 18

Questions for discussion.

1. Can you explain the truth of Einstein's saying that it is the character, not the intellect, which makes a great scientist?
2. The Adult School, the writer says, has no distinctive contribution to make unless it is offering lines of study which bring its members to religious convictions. How does your own School measure up in this matter?
3. Do you consider that "the worth of love, kindness, tolerance, forgiveness and truth" necessarily need the support of faith in God? If such support is necessary, does it in turn necessarily depend on Jesus Christ?

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THE CONSTITUTION OF THE NATIONAL ADULT SCHOOL UNION

*as revised at Annual Meetings of the National Council held March 1926, October 1935,
March 1946, October 1949 and March 1952*

1.—The name shall be "THE NATIONAL ADULT SCHOOL UNION".

2.—The objects of the Union shall be to federate Adult School Unions in order to advance the Adult School Movement as a whole and to form through its Council an united executive body for the purpose of dealing with questions affecting the whole Movement. The National Adult School Union is not empowered to exercise any constitutional control over the Federated Unions.

3.—The business and affairs of the Union shall be managed by a Council consisting of:

(a) President, President-Elect, and Past-President of the Union.

(b) Chairman, not more than six Vice-Chairmen, Treasurer, and Honorary Secretary of the Council.

(c) Conveners of Standing Committees of the Council.

(d) Delegates from Federated Unions.

(e) One of the Adult School Trustees of the Fellowship Hymn Book.

(f) *Two representatives of the Friends' Education Council.

(g) Not more than six Foundation Members, elected by the Council from amongst those who were members of the Council during the first ten years of its existence.

(h) The Executive Committee shall have power to co-opt, as full members of the Council, not more than six persons.

The President of the Union shall be President-Elect during one year preceding and Past-President during one year succeeding his or her term of office as President.

The before-mentioned officers of the Union and of the Council shall be elected annually by the Council, after nomination either by the Council or by a Committee appointed for that purpose by the Council. The Council or its Committee shall have power to nominate persons who are not delegates of Federated Unions.

Each Federated Union shall be entitled to send to the Council: (a) its Secretary; and (b) one delegate in respect of its first 100 members (or part of 100); and (c) one additional delegate for every additional 300 members (or part of 300) up to a total of 1,000; and (d) one additional delegate for every 500 members (or part of 500) in excess of 1,000.

Each Federated Union shall be entitled, in addition to the above representation, to send to the Council one of its Young People, under 30 years of age, actively engaged in the work of the Movement.

Delegates shall be appointed for one year's service from the date of the Annual Meeting of the Council in each year, and the membership figures shall be taken as at the preceding September 30th. In the event of any delegate (other than the Union Secretary) being unable to attend a meeting of the Council the Union represented may send a substitute.

The Chairman and Honorary Secretary may invite persons who are not members of the Council to be present at any of its meetings.

4.—Any Union seeking federation with the National Union shall do so by means of a written application, which must be accompanied by a written report by the Honorary Secretary of the National Council on presentation to the Council. It is to be understood that Schools comprising the Unions shall maintain as fundamental principles: (a) the free and reverent study of the Bible; (b) unsectarian, non-partisan and democratic methods of working.

The Council may at its discretion admit on application representatives of other associations or bodies whose fundamental principles approximate to this rule.

The Council may make provision for the admission of personal members of the National Union, but such personal members shall have no right to representation on the Council.

5.—The Council shall meet at least twice in each year. A special meeting of the Council may be convened by the Executive and Finance Committee.

* These two representatives are included in the Council of the Union in order to maintain the historic connection of the Society of Friends with the Adult School Movement, the Friends' First-Day School Association being now amalgamated with the said Friends' Education Council.

6.—The Council shall appoint an Executive and Finance Committee which shall meet at least twice a year. It shall also appoint such Standing and other Committees as from time to time it may deem desirable.

7.—The Executive and Finance Committee shall consist of (a) the President, President-Elect, and Past-President of the Union; (b) the Chairman, Treasurer and Honorary Secretary of the Council; (c) a Convenor of each Standing Committee; and (d) fifteen elected by the Council from amongst its members, in such proportion of men and women as may be determined by the Council. The Executive shall have power to co-opt to its membership not more than three members of the Council.

Each Federated Union and each member of the Council may nominate members of the Council for election to the Executive and Finance Committee up to the full number of the elective part of the Committee.

8.—The Executive and Finance Committee shall appoint an Emergency Sub-Committee to deal with urgent matters.

9.—The President of the Union and the Chairman, Treasurer, and Honorary Secretary of the Council, shall be *ex-officio* members of all Committees of the Council.

10.—The financial year of the Union shall end on October 31st, or at such other date as may from time to time be fixed by the Council.

11.—The following Standing Committees, and such other Standing Committees as may from time to time be decided upon by the Council, shall be appointed:—Lesson Handbook, Women's, Education and Social Service, International Work, Young People's. Unless otherwise directed by the Council, each such Committee shall consist of not more than ten members of the Council, and not more than five co-opted members who may be elected by the Committee concerned, in addition to the Convenor of the Committee (who may or may not be a member of the Council) and the *ex-officio* members. The Executive and each other Standing Committee shall have power to fill vacancies as they occur.

12.—No alteration in these Rules shall be made by the Council until it has been reported on by a Committee appointed for that purpose, and upon such report being made the Council may adopt the alteration with or without amendment. One month's notice of any proposed alteration shall be given in writing to the Honorary Secretary by a member of the Council or by a Minute of a Federated Union.

STANDING ORDERS

1.—A draft copy of the preliminary agenda of each Council Meeting shall be sent to each member and to the Secretary of each Federated Union at least twenty-eight days before such meeting.

2.—Questions for discussion must be introduced by a member of the Council, or by a Minute from a Federated Union. Written notice of any such question should reach the Secretary thirty clear days before the meeting of the Council.

3.—It is recommended that the service on the Council of delegates (other than Union Secretaries) should be limited to three years, with eligibility for re-election after one year's absence.

4.—The functions of the Executive and Finance Committee shall include supervision of all Finance; of the office and staff; and, unless otherwise directed by the Council, of ONE AND ALL and other publications; and of such other matters as are not specifically referred to other Committees.

5.—Each Federated Union shall be requested to furnish to the Office of the Council the names of its delegates to the National Council not later than December 31st in each year. The Council shall set up a Nomination Committee who, from the names so received, shall submit to the Council at its Annual Meeting names for election to the Standing Committees. At an early period of the Annual Meeting of the Council, members of the Council shall be entitled to submit further names from among its members. Unless otherwise determined by the Council, the vote shall be taken by ballot at a later sitting.

6.—Conveners of the Standing Committees shall be appointed by the Council. Each Standing Committee shall be helped in its work by such member or members of the Staff as may be arranged in consultation between the Convenor, the Honorary Secretary, and the Staff.

7.—The travelling expenses of members attending Committee meetings shall be paid on application from National Council funds. Travelling expenses incurred in attending meetings of the Council cannot be similarly paid, unless otherwise directed by the Council. It is understood that an endeavour will be made to secure hospitality for members attending Council or Committee meetings.

8.—A representative of "Fircroft" shall be invited to attend National Council meetings as a visitor.

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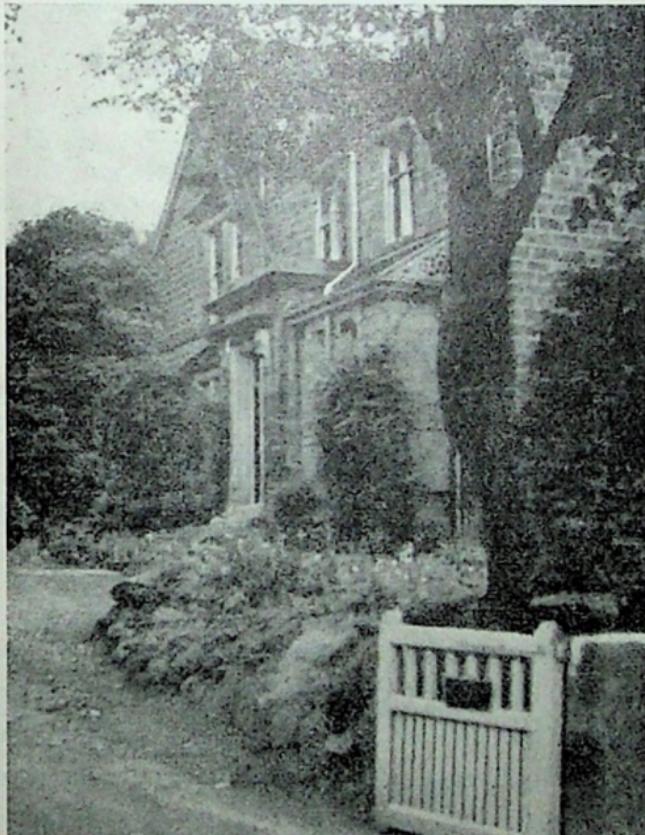
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